

The CHRISTIAN CENTURY

A Journal of Religion

Oberammergau

As Seen by

Edward A. Steiner

And

Reinhold Niebuhr

Deflating the Movies

By Maxwell S. Stewart

Fifteen Cents a Copy—Aug. 13, 1930—Four Dollars a Year

AUG 11 1930

The CHRISTIAN CENTURY

August 13, 1930

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Contributing Editors

HERBERT L. WILLETT REINHOLD NIEBUHR
LYNN HAROLD HOUGH JOSEPH FORT NEWTON
ALVA W. TAYLOR THOMAS CURTIS CLARK
FRED EASTMAN

Staff Correspondents

JOHN RAY EWERS EDWARD SHILLITO
ERNEST THOMAS ERNEST W. MANDEVILLE
CHARLES T. HOLMAN GEORGE B. WINTON
EDGAR DEWITT JONES JOSEPH MYERS
E. TALLMADGE ROOT EDWARD LAIRD MILLS
A. A. HEIST WILLIAM S. ABERNETHY
FRANCIS P. MILLER WILLIAM P. LEMON
JOSEPH MARTIN DAWSON P. O. PHILIP
HUGH J. WILLIAMS T. T. BRUMBAUGH
JOHN R. SCOTFORD JAMES A. GEISSINGER
MARCUS A. SPENCER BRUCE S. WRIGHT
VERNON NASH HAROLD E. FEY

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago.

\$4.00 a year (ministers, \$3.00). Canadian postage, 52 cents extra; foreign postage, \$1.04 extra.

The Christian Century is indexed in the Reader's Guide to Periodical Literature generally found in the larger public libraries.

Contents

Editorial

- Editorial Paragraphs977
Is Scientific Method Enough?.....981
At Oberammergau (Editorial Correspondence by Reinhold Niebuhr)983

Verse

- Octave, by Charles G. Blanden.....984

Contributed Articles

- The Fashion Play of 1930, by Edward A. Steiner...985
Deflating the Movies, by Maxwell S. Stewart...987
Whited Sepulchers? by Claude C. Douglas.....989

Books Reviewed

- The Religious Quests of the Graeco-Roman World, by S. Angus. Reviewed by Winfred Ernest Garrison991
Toward Civilization, edited by Charles A. Beard. Reviewed by Herbert B. Rhodes.....991

Correspondence992

News of the Christian World

- British Table Talk994
Special Correspondence from Detroit995
Special Correspondence from Canada996
Special Correspondence from India997
Special Correspondence from Southwest998

The Office Notebook

For a journal whose financial resources limit it to the collection of its news by mail, and that is forced to operate on the dilatory time schedule that characterizes all weekly publications, we confess to a considerable sense of pride in the range and timeliness of the news section of The Christian Century. Take this week as an example. Special correspondence from Britain, India, Canada and Detroit, dealing in every instance with a hot-spot situation. Correspondence from Texas, showing what goes on in the Panhandle while the rest of the country frizzles in the frying pan. And if there had been room, there would have been a batch of special correspondence from China which contains one of the most sensational interviews . . . well, wait and see.

This business of gathering religious news is interesting. What *is* religious news, anyway? Some people seem to think that it is almost anything about anybody, so long as you tack a denominational label of some kind on the principal actor, or make it clear that he has some connection with some church board. Wouldn't it be easy to get up a department of religious news on this basis! All you'd have to do would be to take the daily paper and attach the proper labels. As for instance:

Mr. Henry L. Mencken announces that he is to be married in the near future to Miss Sara Powell Haardt, of Baltimore. Mr. Mencken was formerly a prize scholar in a Baltimore Methodist Protestant Sunday school, while Miss Haardt attended Goucher college, which some say is and some say is not a Methodist institution.

Or again: Mr. Andrew Mellon announced today from Washington that the United States confronts the horrendous prospect of not having a treasury surplus at the close of the next fiscal year, unless he turns out to be wrong, as he has once or twice, or oftener. Mr. Mellon is a Pittsburgh Presbyterian.

A lot of the alleged news which comes to this office, all nicely typewritten and ready for the printer, reads in this fashion: The hope of America is religion, today announced the Rev. Z. X. MacGillicuddy, D.D., Litt.D., LL.D., executive secretary of the board of missions, temperance and assorted philanthropies of the Reformed Latitudinarian church in the United States of America, south, in addressing the annual picnic of the elevator starters in the headquarters building of his board.

Frankly, The Christian Century is trying to establish a different idea of what religious news is. And frankly, we think it's doing pretty well at the effort.

Contributors to This Issue

- EDWARD A. STEINER, professor of applied Christianity, Grinnell college, Iowa; now traveling in Europe.
MAXWELL S. STEWART, professor of English literature, Yenching university, Peiping, China.
CLAUDE C. DOUGLAS, professor of Greek, graduate school, University of Southern California.
HERBERT B. RHODES, minister Trinity Methodist church, Lincoln, Neb.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLVII

CHICAGO, AUGUST 13, 1930

NUMBER 33

EDITORIAL

THE dismissal of a professor in one of the less conspicuous theological seminaries may not be a matter of general concern; or again, it may. Dr. John O. Evjen, professor of church history in the Lutheran Hamma divinity school, associated with

A Case That Needs Investigating

Wittenberg college, Springfield, Ohio, was requested by the president of the college and divinity school to resign. No reason was assigned except "the good of the institution." Such a request is of course equivalent to a dismissal. The announcement to the faculty was in terms which were interpreted as a notice that they would be consulting their own welfare if they made no protest. It may be only a coincidence that the dismissal occurred two weeks after the publication of a volume entitled "What Is Lutheranism?" containing a liberal article by Professor Evjen. He is a Ph. D. from Leipzig, and was selected by the graduating class of this year as its commencement speaker. The continuance of his salary for the coming year was promised on condition that he make no disturbance about his dismissal. What price silence? For a suddenly jobless professor with a large family, the price must seem ample. To the administration of the institution it doubtless appears to be cheaper than publicity and controversy. The parties of the first and second parts may be satisfied, but the public also has an interest. It would like to know whether Professor Evjen is being made a martyr to the cause of a liberal Lutheranism in this country.

The Voice of the East on Christian Unity

NO word has come as yet from the Lambeth conference on the South India proposals for the formation of a united church. But while the prelates of the west try to make up their minds what to say about a plan that conceives church unity not as some desired but distant goal, but rather as an immediate and practicable possibility, Christians of the east

have spoken in a fashion that deserves careful consideration. One hundred and seven of the leading Christians of India—among them Bishop Azariah and Mr. K. T. Paul—have signed a manifesto on church union which puts the east's attitude toward the issue about as succinctly as it could be worded. "It is felt by all," say these Indian Christians, "that the attainment of unity is fundamental for India's progress. This desire vigorously expresses itself in the Indian church as a movement for church union. It may also be said that the desire for union is in keeping with the spirit of tolerance of different forms of belief that has been characteristic of the people of India. . . . The theological dogmas accepted by western churches have not dominated the Indian mind as they have not been indigenous, and the attitude of the Indian Christian has been one of indifference toward them. The existence of denominations tends to retard the growth of Christian experience and limit the scope of its expression in those ways of thought and life which are most normal to the people. . . . A united church, free from the bonds of the present separated denominations, will provide a congenial atmosphere for the Indian expression of Christianity. . . . In the absence of any other scheme and in view of the fact that the present scheme provides ample room for development and also the possibility of union with other churches, we urge our fellow-Christians in south India to accept the present scheme as early as possible for further negotiation."

No Negro Is Safe!

A METHODIST bishop left his home in Kansas City on a recent afternoon to motor 28 miles to the town of Excelsior Springs to attend to certain church affairs. With him in the car were a Methodist presiding elder, the pastor of a Chicago Methodist church, and a professor in a Methodist college. En route, the party was set upon by a road gang, cursed and abused. When an attempt was made by the

motorists to discover the license number of the state highway department truck which was being used by this road gang, the bishop's car was surrounded and many threats uttered. (The license number, incidentally, was found to be "Missouri Official 460.") The bishop and his guests finally managed to free themselves, drove on to Excelsior Springs, cared for their business there, and started home. In the meantime, the road gang had gone into the town of Liberty—near which ironically named community a colored man was lynched a few years ago—and had collected a mob. On the return of the bishop's car, pursuit set in, more than a hundred men and boys, many of them armed, chasing the car for more than a mile, and finally catching and surrounding it. All those in the car were ordered to alight. They were searched for weapons. When no weapons could be found on them, they were accused of having hidden or thrown away their guns. A woman came running up, shrieking, "Take them because they almost frightened me to death." Tragedy seemed imminent when the bishop discovered the sheriff in the crowd and appealed for protection. The sheriff gave protection of a sort. That is to say, he took the three ministers and the professor as prisoners to Liberty, where they were charged with disturbing the peace, and held on bonds that were first fixed at \$2,000 each, then reduced to \$1,000, and finally to \$500. At this point Judge Martin E. Lawson, a prominent layman in the Southern Methodist church, learned what was going on, went to the jail, had the charges dismissed and the prisoners freed, and they returned to Kansas City in safety. Our readers will scarcely need to be told that the men who underwent this harrowing experience were all members of the *Colored* Methodist church. The bishop was Dr. J. Arthur Hamlett.

Pan-Europe and French Intransigence

ON the whole, the replies which M. Briand has received from 26 European states to his proposal for the formation of a United States of Europe are surprisingly favorable. Great Britain practically asks to be excused, but that was almost certain from the start. On the other hand, Italy, who comes near to holding the key to the whole situation, is much more cordial than had been anticipated. To be sure, Italy's conditions, made in reply to M. Briand's first sketch of a detailed scheme, would require a drastic revision of that scheme. But they are, in the main, on the side of a liberalization and pacification of the continent. To disarm before rather than after federating, and to include Russia and Turkey in the federation may not fit in with the present state of mind in France, but it is good sense and good statesmanship. No matter how many differences of opinion there may be as to details of the proposed federation, M. Briand has triumphantly accomplished his

initial aim, which was to include the entire continent in a serious study of its possibilities. A year ago, such progress seemed impossible. For much of the cordiality with which the other nations have greeted his proposal, M. Briand must thank the new American tariff. But while Europe at large has accepted the idea of a federation with respect, an important portion of French opinion has attacked it bitterly. Led by M. Poincaré, all those elements that desire a Europe under French military and political domination have opened fire on M. Briand. Ironically enough, the attack takes the form of an ostensible defense of the functions of the League of Nations. But the real thing which M. Poincaré and his followers fear is a revision of the Versailles and other post-armistice treaties. The critical struggle for the establishment of a European federation thus seems likely to take place inside France, and the future of that continent may be decided in large part by the choice which France makes between the way of Poincaré and the way of Briand.

A Tardy Backer of the New Paris Styles

THE recent earthquake in southern Italy, in which 2,200 lives were destroyed, was "a visitation of God on the sinful people for their corrupt morals and immodesty of dress," according to the bishops of Naples, Genoa and Milan, all of whom are cardinals. Italian scientists are explaining the disaster as the result of geological facts and forces. The Italian government is taking steps to encourage reconstruction with materials, such as steel and reinforced concrete, which will be more resistant to any future disturbance of the same kind. The Italian people have risen generously to the task of succoring those left homeless and hungry by the disaster, on the humane assumption that they are worthy unfortunates, not justly punished sinners. But the Italian church can think of nothing more edifying to say than that an angry God has poured out his vengeance upon the simple villagers of these remote towns because of their "shameless fashions and half-naked bathing suits." It is aptly replied by *Il Popolo*, of Rome, that in this case divine Providence made a singularly unfair selection of victims when it passed over the centers of folly and fashion and the resort towns where short skirts and scanty bathing suits are really worn, and visited its vengeance upon rural and inland peoples whose costumes are but little affected by the prevailing modes and who never see a bathing suit of any sort from one year's end to another. But the pope's own organ, *L'Osservatore Romano*, comes to the defense of the cardinals and haughtily reminds the secular editors that, not being theologians, they are not qualified to speak about these holy mysteries. What a God, to institute a slaughter of the innocents as a means of correcting the styles of the frivolous!

And to make the matter worse, this petulant Providence gets into tardy action just when the papers are full of reports that the dictators of fashion have already decreed long skirts. Is it any wonder that millions of people, concluding that they must choose between religion and common sense as irreconcilable opposites, prefer the latter? They would be right, if that were religion.

More Trouble In China

SENSATIONAL as have been the reports of recent developments in China, they do not indicate any fundamental change in the situation there. The provinces of Fukien and Hunan, from which foreigners have been withdrawn, have been overrun for years by bandit bands. Changsha, reported looted and burned with great loss of missionary and other foreign property, has always been a center of anti-foreign sentiment and resisted the attempt to establish Christian missionary work longer than any other important Chinese city. While communistic propaganda may have played its part in producing the recent upheaval, the desperadoes who have sacked Changsha and are now roaming about south and central China are not to be regarded as communists except in the loosest sense of that word. Rather, they are men who, having been reduced to desperation by the chaotic state of the country, and having found it impossible to obtain a living in any other way, have turned to virtual banditry. Now that the power of the Nanking government has become absorbed in the campaign to stop the advance of the military rebellion in north China, these wild bands to the south have taken advantage of their opportunity to extend the scope of their depredations. It is to be hoped that all missionaries in the troubled zone are safe. But it must be remembered that China is in the throes of revolution. No foreigners should attempt to live in the Chinese interior until order is fully restored—a condition not likely to obtain for years to come—without taking full personal responsibility for the dangers inevitably involved.

Studying the Red Menace

THE country has just been given two fine illustrations of how and how not to study the activities of communism. The committee of the house of representatives, headed by Congressman Hamilton Fish, has presented as complete a demonstration of inquisitorial futility as could be imagined. Starting with a Gilbert-and-Sullivan investigation of the "evidence" presented by that sartorial epic, the Honorable Grover A. Whalen, New York's former police commissioner and perpetual greeter-in-chief, the committee progressed through a consideration of the table manners of young communists, to wind up in Chicago in a love feast with Mr. Harry A. Jung and

his American Vigilant Intelligence federation (membership, \$5 per year). Even such anti-red papers as the Chicago Tribune began to make fun of the committee's witch hunt before it decided to take a summer vacation. Then, while the memory of this comedy was still fresh in the public mind, the Williamstown institute of politics came forward to prove that it is possible to investigate Russia and communism intelligently. Presenting a study program that included viewpoints as diverse as those of Mr. Ivy Lee, who acts as "public relations counsel" for many of our wealthiest millionaires and largest corporations, Colonel Hugh L. Cooper, Mr. P. A. Bogdanov, chairman of the Amtorg Trading corporation, and Mr. Paul Scheffer, Washington correspondent of the Berliner Tageblatt, the Williamstown conference brought to the American public both dependable facts and intelligent opinion. Of the testimony, that of Colonel Cooper and Mr. Scheffer was probably the most valuable. Colonel Cooper, who built the great hydroelectric plants at Keokuk, Iowa, and at Muscle Shoals, is now building the largest power project in the world on the Dnieper river, in the Ukraine. Mr. Scheffer, until excluded from Russia last fall, was the dean among newspaper correspondents in Moscow. The material made public at Williamstown should be made available for study classes everywhere. In the meantime, it is important to contrast the two methods of investigating.

Is Scientific Method Enough?

IS THE general diffusion of intelligence and the adoption of a scientific method of dealing with human problems enough to insure the emergence of humanity from all its troubles? The claim is sometimes made. The chief obstacle to the advancement of mankind to higher levels of happiness is a persistent trust in magic, or in supernaturalism, we are told. Trained by our priests and preachers for generations and for centuries to "let God do it," we consider natural calamities as visitations of divine wrath, credit our achievements to the bounty of an inscrutable and sometimes unscrupulous providence, invoke the assistance of a deus ex machina in those emergencies which call for rational programs of self-help, and, in general, lie back in the arms of God and expect to be carried to glory when we ought to be up and going on our own feet under the guidance of our own brains.

Stated more briefly, and in terms which have become familiar through the criticisms of those who call themselves humanists, as well as of some who do not, the chief hindrance to social progress is our incorrigible belief in the supernatural. The heaven-hunters

can never give serious attention to the improvement of conditions upon this planet, which is only a temporary and provisional place of sojourn from which we shall soon migrate to our real and permanent abiding place. "I'm but a pilgrim here; Heaven is my home."

Without embarking at the present moment upon any discussion of the validity of the concept of the supernatural, one can easily discern a fatal flaw in that criticism. The first and most obvious answer to it is that it is not true. Whatever may be the conventional phraseology of our creeds and hymns, or even the content of our most sincere convictions, it is fantastic to suppose that excessive trust in miraculous divine interposition for the meeting of our immediate needs and the solution of our most pressing problems is characteristic of any considerable proportion of people in this age. Credulous enough in some respects, our credulity seldom takes that turn. Whether we should be better or worse off if it did, is neither here nor there. The fact is that it does not. Even the most pious people lay up treasures upon earth as though they expected to remain here indefinitely, and they do not expect to have money in the bank unless they put it there. On the dry plains, not one farmer in ten thousand considers prayer for rain a satisfactory substitute for deep ploughing.

It is commonly charged, and with some color of truth, that Protestantism, especially in its Puritan form, has stressed too strongly the economic virtues of thrift and industry and has been the cement, if not the cornerstone, for the whole edifice of modern industrialism and capitalism. Both criticisms cannot be true. The latter may perhaps be, but the former certainly is not.

Religion in America at the present time is neither a magic method of securing prosperity nor an anodyne for failure. It is neither a substitute for personal effort nor a device for persuading ourselves to tolerate the intolerable. It has plenty of defects, but no realistic view of the present state of the public mind will charge it with either of these errors.

But it is not the shortcomings of the current practice of the religious way of life that concerns us so much as the limitations of the scientific way of life which is urged as a substitute for it. Suppose we were to rid ourselves of the lingering shreds of superstition which still cling to us. Suppose we were to adopt the recommendation of those who urge us to abandon belief in supernaturalism and hitch our wagon to a star of science. Where would that leave us?

Here is a man who operates a factory, hires men and women and children as cheaply as he can get them, fires them when he can get others who will work faster or for less money, and conducts his industry as though it were a feudal domain over which he is sole and arbitrary master. If he is a "religious" man, he may salve his conscience by attending prayer-meeting and giving ten dollars a week to the support

of the church. But his fundamental defect is not his faith in the efficacy of prayer and his belief in a heaven to which he will gain admission on the strength of being a church-member. It is greed. Having the sort of conscience that can be salved by that sort of conventional religious practice, he salves it in that way. If he had no religion, his conscience would need no salve at all. His religion has failed to make him a socially-minded person, and it is evident that there is a great deal of that kind of religion in the world. It is a poor kind.

But if belief in supernaturalism does not act as a charm to drive out greed, does it follow that disbelief in it can be counted upon to do so? Look around and see whether it does.

Here is a workman who does as little as he can in return for the wages that he receives. There are as many of him as there are of the selfish employers. Trained in the system of dog-eat-dog, his satisfaction is measured by the extent to which he can make himself comfortable and economically secure. The relations of the church to labor being what they are, there is less probability of his being a religious man than of his employer's being one. Whether he is or not, no one who knows anything about labor conditions can say with a straight face that the unprofitable servant is unprofitable because he believes in God.

Here is a man whose chief interest and hope in life is the making of easy money. He may hope to get it by a run of luck at the races, or by putting over some speculative deal with a wide margin of profit, or by playing the stock market, or by the operation of some "racket" which is either within the easy tolerance of the law or safe from police interference because its details escape detection. The number of people who belong in this class runs into the millions. They are a corroding factor in our whole economic, social and political life. What good will it do to preach to them the doctrine of anti-supernaturalism and recommend "scientific method" as a cure for the moral disease with which they are infected and with which they are infecting society? Their trouble is not a too credulous belief in supernatural intervention, but an immoral greed for unearned gain.

The closet philosopher, pondering in academic retirement the causes of our social disorders, may easily persuade himself that the root of the matter lies in carrying over into a scientific age the superstitious religious beliefs of an earlier time. It is, besides, a pleasing paradox to say that those who have made the loftiest pretensions to piety have always been the ones who have stood in the way of human progress, and that the more people think about heaven the less use they are upon earth. History does not support this jaunty criticism. Those who have believed most have furnished more than their quota of those who have struggled hardest to realize what they have believed to be the purposes of God for men even here and now.

But
mon
salie
super
shoul
tell
stition
is a
play
trou
make
what
that
its b
suad
alrea
cond
Th
greed

T
tion
ment
mark
exper
is pr
the l
to cr
the v
feren
wisel
night
helps
house
of co
thrif
the v
atmo
in th
Or
quain
Alvis
fully
auto
spotl
gaud
remi
left i
note
posi
ing

But if one has not the patience to consider the testimony of history, one should at least observe the salient facts of the contemporary scene. Surviving superstition is indeed an obstacle to progress and it should be removed as rapidly as the advance of intelligence and education makes possible. But if superstition is a pebble in the path of social progress, greed is a mountain. The speculative mind may prefer to play with the pebble, but anyone who will take the trouble to notice what the general run of men who make up society are thinking about and doing and by what motives their attitudes are determined, will see that our present world is not going to be saved from its baser elements by any process so simple as persuading them to abandon a supernaturalism which is already a disappearing element in the control of their conduct.

The need is not for less superstition but for less greed. What can scientific method do about that?

At Oberammergau

[EDITORIAL CORRESPONDENCE]

Munich, July 21.

THE "red-cap" who takes one's luggage as one arrives at the little village of Oberammergau wears long hair and as one walks from the station to the lodging one soon notes that this adornment, whether worn by business man or porter, is the mark of the participants in the Passion play. Every experience, from the very entrance into the city, which is preceded by beautiful glimpses of the foothills of the Bavarian Alps from the car window, conspires to create a mood of eager expectancy in the heart of the visitor and a feeling that one has entered a different world. The authorities of Oberammergau have wisely ordained that the playgoer must spend the night preceding the play in the village. This rule helps to guarantee good business for the boarding houses and vendors of wood carvings, the two sources of commercial profit from the Passion play for the thrifty burghers. But it is also designed to bring the visitor into the mood and introduce him to the atmosphere of this interesting relic of medievalism in the modern world.

One spends the evening wandering through the quaint streets, visits the shops of Anton Lang or of Alvis Lang, the new "Christus," or asks the delightfully wholesome girl who plays the part of Mary to autograph her photograph. One feasts the eye on the spotlessly clean cottages, newly painted and sometimes gaudily adorned with biblical scenes, done in a manner reminiscent of the late renaissance, a period which has left its mark on the whole of southern Germany. One notes that sometimes these cottages grow into imposing edifices, serving the double purpose of providing many extra "Fremdenzimmer" for visitors and

of proclaiming the dignity of some of the old dynastic families of Oberammergau, the Langs, the Ruetzs, the Mayers, and so on.

Oberammergau is a democracy and there seem to be neither rich nor poor in this village, where everything points to thrifty competence. One wonders a little, however, whether the leading parts in the play could be assigned so unfailingly to the leading families on the basis of merit alone. Perhaps we have an aristocracy of artistic achievement here. Perhaps it is only the dynastic principle of the middle ages invading the world of art and religion.

The morning of the play is ushered in by the balmiest sunshine. The play begins at eight o'clock. At seven-thirty the streets are crowded with playgoers, among whom Americans and English predominate. For some strange reason, the Germans themselves are in a minority. Perhaps the reason is not so strange after all. Prices are high in Oberammergau, though occasional rumors that the play has been commercialized seem without foundation. No actor has ever received more than six hundred dollars for the whole season and the profits of the play this year will not cover the debt on the beautiful new theater. The edifice seats more than five thousand and is so arranged that the spectator and the back stage are under cover while the large front stage has the sky for a canopy and the foothills of the mountains for a background.

The entire afternoon performance is played in a driving rain, which sometimes drowns out the words of the actors but adds a touch of melancholy to the crucifixion scene. The rain does not spoil the performance except to suggest the distracting thought that the men and the women of the large white-robed chorus are getting wet to the skin. While waiting for the play to begin, one wonders how the same town could have produced the austere beauty of this theater and yet filled its local church with the most hideous examples of rococo art.

Anton Lang, the former "Christus," introduces the play with a prologue: "Bow in reverence, O man, whom God's anger has brought low. Peace again! Grace from Zion. He will not keep his anger forever." A large chorus takes up this thought and elaborates it. The music to which it and the interludes preceding each scene are set was written by the village organist a century ago and there is a simple and austere beauty in its theme. Only as the day lengthens does one note a certain sameness in the motive and wish that some of Bach's "St. Matthew's Passion" could be introduced. The choral interludes are very long and the Old Testament tableaux which accompany them usually rest upon such far-fetched allegory that one is unable to appreciate the artistic care which has been lavished upon them.

The dramatic action begins with Christ's triumphal entry into Jerusalem, a scene in which more than eight hundred people participate. It is a magnificent scene,

only surpassed by the later scene of the afternoon which pictures the mob demanding the death of Jesus from a reluctant Pilate. As scene follows upon scene, Jesus in Bethany, in the upper room, the council of the elders, Judas' conspiracy with the elders, Gethsemane, the various trials and finally the way to Golgatha and then the cross, the grateful auditor notes how much dramatic action reveals hitherto obscured or neglected elements in a tale so often told.

There is little theology in the drama. What there is is introduced in the choral interludes. The simple monks and priests who perfected the text of the Oberammergau play and purged it of the compound of the sublime and the ridiculous which made many of the medieval passion plays offensive, even for that day, have performed a remarkable task. One blesses their faded memories, and wonders, holding the theology they did, how they could have produced such an austere simple tragedy. It is the tragedy of the "Soul of Love," accepting the fate which his uncompromising devotion to high truth makes inevitable and maintaining his courage by the conviction that the will of God is revealed in what he does and what he suffers. Even a secularist could appreciate the action of the play as pure tragedy while the Christian gratefully catches its religious overtones in which it is suggested that this human drama is the portrayal of a cosmic theme.

Only in one place is the biblical narrative elaborated to a marked degree and that is to provide a psychological explanation for the betrayal by Judas. Judas is pictured as being horrified by the decision of the council of the elders to demand Jesus' death. He had not anticipated so tragic a consequence of his sin. The part of Judas dominates much of the action of the play, incidentally, partly because of this elaboration and partly because the best actor in the cast, Guido Mayer, has the part. One wonders how men who believed implicitly that the action of Judas was preordained in the counsel of God could give it such discriminating psychological and dramatic treatment.

The great scene, already referred to, in which the mob, incited by the priests, forces Pilate against his inclinations to yield up Jesus to their hatred, strikes the audience with the force of novelty but it achieves this effect without departing from the biblical narrative. What is striking about it is the emphasis upon Pilate's reluctance. Some critics have seen evidences of medieval antisemitism in this emphasis but that suggestion is far-fetched. Not the Jews but the priests demand the death of Jesus. Professor Case and other historians may not agree to this clean bill for the Romans, but it provides a scene of perfect drama and rests solidly on the biblical narratives as they stand. In the play, Pilate's desire to save Jesus from his foes is frustrated by his mistaken hope that the crowd would cry for the release of Jesus rather than Barabbas, a hope which the priests destroy by inciting the fickle mob to hatred of their victim.

The play closes with an ascension scene, done in rather hideous colors. One could wish that it had closed a scene earlier. Dramatically, it does close when the little band of followers take Jesus from the cross, grateful that the expression of their love, prevented during the agony of the preceding hours, is now permitted.

The visitor comes to Oberammergau with rather exaggerated expectations and it is therefore high praise to say that, with few exceptions, most Oberammergau pilgrims confess that the play has exceeded what they expected. As the mind sometimes wanders during the eight hours' performance, an unavoidable weakness particularly during the interludes, and dwells upon various thoughts relevant and irrelevant to the play, it turns rather naturally to an analysis of the secret of the play's power. Was it the force of the religious vow which the citizens of Oberammergau took three hundred years ago when an epidemic raged in the valley, a vow which gave the play its inception, which has lifted it above all other similar ventures, giving it a glorious immortality long after other similar efforts of the middle ages succumbed to time and decay? Or was it some inspired monk or priest in the long line of clerics, lay and monastic, who perfected the text who is responsible for its excellence? Or is the isolation of the village and its natural geographic quarantine against the corruptions of modern life a cause of the fine spiritual dignity with which the drama is presented and of the immunity from vulgarity, theatricality and cheapness in which it has been preserved? Whatever the specific reason, it is obvious that the Oberammergau play is the ripe fruit of a rich tradition, toward the perfection of which many generations have collaborated. It is one of those things which could not have been done in a year or even in a decade. Some of our apostles of modernity who regard all tradition as the work of the devil might go to Oberammergau with profit.

For every great experience of life there seems to be some disheartening anti-climax. Oberammergau was no exception. As we made our way to the station "the morning after" there was an American flapper, resplendent in all her war paint, sitting on a suitcase, smoking a cigarette and cursing the luck which had delayed her omnibus ten minutes.

REINHOLD NIEBUHR.

Octave

TO MAKE one's life a poem
And never write a line
Is more than being Homer,
Or any bard divine.
To write a lay immortal
And live a life of blame
Is being less than Judas,
Who hanged himself for shame.

CHARLES G. BLANDEN.

The Fashion Play of 1930

By Edward A. Steiner

BROADWAY in Oberammergau, or shall I say, Oberammergau on Broadway? Almost, not quite, with the honk, honk, honk of automobiles, the deeper honking of auto busses, and the stir and noise of a bewildered crowd of window shoppers, buyers of souvenirs and postal cards, served by the more eager sellers. Baggage is being lugged by redcaps, whose luxurious growth of hair indicates that tomorrow they will be transformed into stage Hebrews, shouting "Hosanna!" in the morning, and "Crucify Him!" in the afternoon. Above the noise and confusion, one hears the strident or nasal voices of good natured Americans, shouting questions; shouting, because they think they will not be understood if they speak in ordinary tones.

Americans En Tour

"We're here because we're here," sings a bus load of my compatriots, caught in the traffic jam, reminiscent of Broadway and 42nd street. Hot, dusty and tired, they have been shot through eight countries in eleven days, so fast that Europe will be only a blur on their minds.

In Italy, as they dashed into a city, one asked the other, "What place is this?" "Look at your itinerary," came the reply. "If it's Monday, this is Venice; if it's Tuesday, it's Florence."

Now, they are neither mentally nor spiritually expectant; just plain hungry and tired. The tour leader, unable to answer the insistent question, "When do we eat?" says with a frozen smile, "Let us sing the second verse," and as he beats time with his umbrella, again they shout: "We're here because we're here," and "It ain't going to rain no more;" though the clouds hang so low that they choke the valley, and it can only rain, and rain, and rain.

But we are all "here because we're here," on Broadway in Oberammergau. Back of us, far back of us, is a great, spiritual urge, used up, worn out; and the impulse now is largely one of curiosity, stimulated by the clever advertising of the tourist agencies. There are money changers to the right of us and tourist agencies to the left of us; ice cream parlors and the Saturday Evening Post in front of us. Prominent on the news stands is the denatured Paris edition of the Chicago Tribune, "The greatest newspaper in the world," with its chinless and brainless Gumps, and Walt and Skeeze of Gasoline Alley all singing, as it were, "We're here because we're here."

Who's Being Exploited?

It is the "Fashion Play" of 1930. It wouldn't do to have been in Europe and not to have seen it, and most of us have paid Waldorf-Astoria prices to sleep in rooms reminiscent of the manger; for the acrid

smell of manure pervades them. We are served by friendly people who are trying to escape the grip of mammon and the contamination of Broadway; but how can they? They too are "here because they're here," and they are more shrewdly exploited than they can exploit us. Half apologetically they offer us, for a consideration, cushions, blankets, opera glasses and programs. Angelic looking children who run after us, saying, "Please buy from us a souvenir pin," tomorrow will run before the Christus shouting "Hosanna!" and wave palm branches on his triumphant entry into Jerusalem.

* * *

Five thousand people have restlessly watched for the morning, for the great experience of their European trip awaits them, and long before the booming of the gun, a quiet, orderly crowd, expectant, if not reverent, moves toward the playhouse, which is also Broadway, a cross between an opera house and a huge train shed.

On the stroke of 8, the play begins. The dignified, artistically robed chorus marches upon the stage, Anton Lang, the Christus of three preceding Passion plays its leader, a pathetic figure, a demoted Christus. He recites, the chorus sings—good singing, appropriate gestures, and excellent words; but ineffective. The hall is much too large, and half the audience hears but a distant murmur and sees but moving puppets.

"We're here because we're here," and not as Anton Lang recites, while programs are being peddled at one mark each: "Who from far and near, all here have come today, all feeling themselves now joined as brothers in love." Certainly the buxom lady in front of me does not regard me as her "brother in love." She looks daggers at me because in reaching my seat, I brushed against her ample shoulders, and she continues in this mood in spite of the leader's entreaty to "lift up our gaze, our hearts too, in love and gratitude."

Keynote of the Drama

At last the curtain parts, and the Christ enters Jerusalem in triumph, then drives the money changers from the temple, revealing the keynote of the drama, the offense against Jerusalem's economic interests, cleverly rationalized into a religious offense. It is good, modern theater, a spectacle rather than a drama, tedious in spots, the action broken by allegorical pictures from the Old Testament, in which each character is splendidly posed; yet it is stagey, artificially artful and very seldom inspiring. Painted mountains hide the real mountains; painted, modernistic trees hide the real trees; and the disciples sleep

on artificial stones. Colorful but stilted mobs lift their arms in stereotyped gestures, and their voices in well rehearsed invective.

When the Virgin Mary appears she fails to convince us that she has suffered the pangs of motherhood; the Christ is unmagnetic; neither of them is the chief person of the drama. The play belongs to Judas. To use a vulgar phrase, "he runs away with the show." The spotlight is always upon him, and in this respect the Passion play is unwittingly true. This is the age of Judas, the age of Broadway, spilling itself all over the world, crowding out the spirit of God, crowding in the spirit of the traders and money changers whom Jesus had driven out of the temple, and who now have driven Jesus out of the Passion play. Our twentieth century Judases may not know that they have betrayed the Master, sold him for a \$30,000,000 stock issue; but if they knew, would they return the money, and go out and hang themselves, as this Jewish Judas did so dramatically?

After Thirty Years

I saw the Passion play thirty years ago. Since then much water and blood and printers' ink have flowed under the bridges. Many bridges have been blown up and the western world is broken into smaller fragments. Thirty years ago it was still the Passion play, and those of us who came could still think of ourselves as "brothers in love," at least more nearly than now, for science was to unite the continents, break down artificial barriers, and many of us believed that the world could be evangelized through the blessed gospel. Then we saw disciples who slept on real rocks, and a living, suffering Christ who walked against an unpainted sky and was crucified on a cross which seemed so real that the nails pierced our flesh and we agonized with the Son of man.

Now it is a painless crucifixion. Not a sigh, not a murmur from the crowd; for it is not a passion but a fashion play, and the pain is in the thought that we have paid too much for an only fairly good show; yet it is worth the money to be able to tell our friends that we were in Oberammergau in 1930.

The next morning the tumult is greater than the day before. Five thousand people are going away as they came, in honking cars and busses and on trains. "They were here because they were here." Other five thousand are pouring in, for so great was the demand for tickets that an extra performance has to be given. There will be three regular performances each week, during July, and doubtless more extra performances will be necessary. So it will be till the end of September when Oberammergau will have nine years in which to purge itself of Broadway.

A Passion Play on Broadway

Before sailing on this pilgrimage I witnessed another passion play on our own Broadway—a play which for two hours creates something of the old

Oberammergau mood. It is a passion play without Jesus; he has not yet come. Broadway obviously is still under the Old Testament dispensation; an Old Testament of gigantic proportions.

Numberless Adams and Eves eat of the forbidden fruit and the fall is too terrible for the thought of redemption. The towers of Babel crowd so close upon one another that there are abysses rather than heights, and there is confusion worse confounded. Too many Noahs get drunk on bootleg liquor, and no ark could be built comfortable enough to expect them to live in it forty days and forty nights. There is no Isaiah to see the coming of the Messiah. If there are perplexed Jobs they take aspirin to deaden their pain, and they divorce their scolding wives; yet "The Green Pastures" has stirred Broadway as no other play has for years, and as no preacher or all of them combined has touched this Main street of Babylon.

A celebrated Swiss psychologist has said that the American mind is becoming negroid. We have kept the black out of our blood, but psychology has triumphed over biology. We dance, laugh and in general react emotionally negroid. I think it an overstatement yet ominously near the truth, that we are becoming barbarous without becoming as faithful in the faith, which makes living together a joy; or as meek as our black folk were, before they tried to become white, before they moved from the southern cotton fields to the Broadway in Harlem.

We are becoming childish, not childlike, cruel as children and child races may be—and let us hope, as kind.

A Religious Experience

I am under no illusions. "The Green Pastures" has not softened the hard, grey pavement of Broadway, or perhaps made even a dent, but I felt that I and many in the crowded theater had something of a religious experience—a very simple one. We had a glimpse of a naive, kindly, perplexed God, and he touched our hearts as no God dissected by the philosophers or interpreted by the theologians has.

In Oberammergau I expected to see God, and I saw a good show. On Broadway I went to see a show and I saw God.

In Oberammergau I saw Spengler's dire prophecy of the decay of western civilization rapidly being fulfilled. I saw the dying of a great, simple religion and the triumph of materialism. On Broadway I had glimpses of the new world which will come—not through Broadway Jews or Broadway Gentiles, but through simple people, a new, chosen race, a race still in the making or as yet unborn.

Broadway has come to Oberammergau. Will Oberammergau come to Broadway? When, how, and who will be the players? Whites or blacks or whites and blacks, or a new race still gestating in the womb of time?

Deflating the Movies

By Maxwell S. Stewart

THERE are many thoughtful persons today who are rightly disturbed by what they feel to be the pernicious influence of the moving pictures upon the youth of the country. For if one sits down to analyze carefully the typical modern movie with regard to its effect upon an immature mind, one cannot but be appalled.

The chief indictment against the average moving picture show is that it presents an utterly distorted picture of life. I happened to make some such remark to a group of students in a Chinese university, and they were amazed. They had simply assumed that the sumptuous luxury which the average film portrays was the normal way in which Americans lived and I doubt whether they actually believed me when I assured them that very few American families lived in mansions, possessed butlers, or that the moral standards of the movies were not those of the American people. For to a surprising extent these students have been using the American moving pictures as a pattern for their own clothes, manners, and even their habits of thought. And it never has seemed to occur to them that the motion pictures have greatly oversimplified life and its problems. They are ill-prepared indeed for the fact that life's heroes and villains are rarely as clearly marked as those in the cinema, nor are the heroes so certain of an immediate reward for their merit.

Creating International Ill Will

However, these Chinese students were not slow to recognize that the pictures were permeated with Anglo-Saxon traditions upholding patriotism and white superiority. The furor caused by the presentation of Harold Lloyd's "Welcome Danger" in Shanghai has not died down yet, while similar storms of protest have been aroused by numerous other American pictures in Europe.

The manner in which the moving pictures have directly stimulated juvenile delinquency and crime, both in the United States and abroad, is too well-known to require emphasis. There can be no doubt but that the movies with their sentimentalism, their false standards, their pornography, and their open exhibition of moral laxity and lawlessness are influencing our young people today far more than the church, and seriously counteracting the combined stabilizing influence of the school and the home.

It is true that the situation is not quite as bad as it appears on paper. Millions of children have attended the cinema regularly and have turned out to be normal, law-abiding men and women. But even in the case of these, one has a strong feeling that they would be stronger and more independent citizens if they had been protected from the inanity of the average movie film.

But how are we to deal with the movies? The producers will unite in telling you that they are putting out the kind of pictures that the people want, and that the so-called good pictures do not pay because the ordinary movie-goer doesn't like them. And it is certainly true that as long as this type of entertainment is determined by the taste of the majority, most of the present evils will remain. On the other hand, it cannot be denied that the taste of the majority of men and women is molded by habit, and much of the responsibility for such depraved tastes as are exhibited rests back upon the producers. This is particularly true of young people.

Nullifying the Classroom

In commenting on this vicious circle, we commonly dodge back to the thread-worn platitude that education alone can solve the problem. But educators are coming rightly to resent being expected to shoulder all the responsibility for man's shortcomings, and point out that the moving pictures themselves are an integral part of present-day education; and that they to a large extent nullify the good influence of the classroom.

Consequently we find that the large numbers of men and women who are really concerned over the training and development of our young people feel virtually impotent when it comes to dealing with this important problem. Experience has shown the folly of merely berating the producers in hope that they will reform the industry from within. The simple fact is that the producers themselves have neither the power nor the inclination to improve conditions greatly. It is true that one of their chief advertising stunts has been a periodic promise to clean up the movies by a "gentlemen's agreement," but the last ten years have shown that these pious promises mean precisely nothing.

When Capital Demands Profits

The truth is that the moving picture industry differs very materially from the drama and other arts in that it cannot be carried on without a very large amount of capital. In the legitimate drama there are a reasonably large number of authors, actors, and producers who are far more interested in their art than they are in financial return, and it has been relatively easy for these men and women to band together in little theater groups in order that they might produce plays of real merit. Moreover in the larger cities, such as New York, there are enough people who appreciate good drama to insure at least a moderate success to these ventures. But in the case of the moving picture, although there are a number of actors and technicians who are primarily interested in the development of the art, these artists have

not the requisite capital and must depend for it upon wealthy business men whose sole interest is in profits. And while the better types of pictures are not necessarily unprofitable, the worthy gentlemen who control the purse strings have found that many pictures of real artistic merit have met with favor only among those critically minded while the theaters remained empty. They have also discovered that many films which were slightly risqué and highly melodramatic have proved highly profitable. As long as this condition exists, it is folly to expect the film magnates to carry out any real reform from within the industry.

Nor can censorship be looked upon as a satisfactory solution of the problem. It has been tried and found to be seriously wanting. At best it can only eliminate the most objectionable features, and usually it has not even succeeded in doing that. It is difficult to find intelligent men and women who will consent to serve on a board of censors; and the result of attempted censorship has too often been either the barring of some true work of art because of the censor's inability to understand it, or the use of the censorship to restrict the spread of political and economic ideas which were distasteful to the authorities concerned.

What of the Children?

Of course the fundamental difficulty lies in the fact that the adult public which regularly patronizes the cinema actually prefers the kind of pictures which are now being offered. As long as this is the case, there is no use whatsoever in trying to legislate against them. After all, the influence of the movies upon these adults is probably negligible, and if they were denied the motion pictures they would doubtless find some other entertainment of much the same quality.

It is the children and young people, however, who suffer, inasmuch as their habits and attitudes are yet in the process of formation. Under the circumstances the logical step would be the absolute prohibition of the attendance of children under sixteen at commercial moving picture houses, but our experience as a nation with national prohibition laws will not hasten further experimentation in this direction. In the meantime, however, there are thousands of parents who would feel safer if their own children did not attend the movies at all. But the position of these parents is rendered difficult by the fact that other parents—and, I fear, a majority—are too busy or too uninterested to keep their children away.

There are, indeed, a few films which are quite worth while for children; the trouble lies in the fact that the average parent has not the time or the patience to pass judgment on each likely film that comes to town before giving permission to his children to attend. Consequently, parents tend to dodge their responsibility, and it is thrust back on the church and the school, which institutions have also shirked their responsibility in the matter and nothing has been done to guard the children.

There remains, however, the possibility of rendering the worst movies harmless by training children to appraise critically the various films which they see. Children are remarkably quick in the power of criticism and analysis once their attention is turned in that direction and it is perfectly possible for any intelligent adult who has the children's confidence, a Sunday school teacher, a school teacher, scoutmaster or parent, to guide them in a critical evaluation of every picture they see. In technical parlance, the ordinary motion picture show should be made to serve as a project for the development of critical thought.

Training in Appraisal

For example, a course in "moving picture appreciation" which would correspond roughly to the present courses in "music appreciation," or which might even replace the critical study of Shakespeare's sonnets, might be offered once or twice a week to junior high school students. It would probably be most effective to start out with several conspicuously worth-while pictures, but then the students ought to be encouraged to pass judgment on some of the less worthy shows which they had seen at the commercial theaters. Under proper leadership I am convinced that children would soon be able to distinguish the cheap and tawdry, and to learn to pass judgment on the truthfulness of the picture in its relation to life-situations. In this way they would not only be protected from a blind acceptance of the traditions and attitudes reflected in the average picture, but at the same time the children should be obtaining a reflectively critical attitude towards life itself which would be of the greatest value in meeting the problems of adjustment to adult life.

Constructive Work for the Church

The method of working out this suggestion would differ greatly in different situations. Not all teachers or parents would be capable of handling such a project, and children would not respond equally to the experiment. It is because of this fact that it has been intimated that in some places the church will be the best agency for such an attempt, in others a club, and in still others the school. The place is of course immaterial; everything would depend on finding teachers and leaders who were themselves critical and at the same time tactful and with an understanding of children. This difficulty is not insuperable, and there is no other obstacle worthy of serious concern.

In this way the movies would not be immediately reformed. Instead, they would be utilized, but utilized in such a way that sooner or later the moving picture producers would have to bring out a superior type of pictures if they wished to retain the patronage of the rising generation. For once youth begins to understand the cheapness, the inanity, and the sordidness of the average film, the menace of the movies will no longer exist.

Whited Sepulchers?

By Claude C. Douglas

WE HAVE formed our estimate of the Jews of Jesus' day chiefly from the gospel account of their attitude toward Jesus and from his own criticisms of the scribes and pharisees. And it must be admitted that we have, to some extent at least, transferred in our day to the Jews as a race our feeling of hostility to those who opposed Jesus. It is the contention of this article that Jesus did not consider the scribes and pharisees as bad as the gospel account makes them appear.

In the first place, we must note that the gospel writers were not at all interested in lauding or even mentioning the virtues of the Jews. They wrote at a time when Jewish opposition to the Christian movement was a live question and the opposition to Jesus was remembered with bitterness. The writers were interested in propagating the new faith, which differed from Judaism at many points, and so their estimate of the Jewish opposers was made from a prejudiced viewpoint. We must therefore assume that as a wholly one-sided account of them, the gospel story does them the injustice of leaving entirely out of the picture their virtues, and so misrepresents them. In addition to all that is said and oversaid about their vices, the omission of any mention of their virtues helps to exaggerate their vices.

The Exaggeration of Jesus

But chiefly the scribes and pharisees are misrepresented by the words of Jesus. He constantly and uniformly overstated the case in criticizing them. This was due, not to ignorance of their real character, nor to a careless use of speech, nor to any desire to misrepresent them, but to a habit of speech which was common to the Hebrew people. Let me try to make this clear.

A noted English writer is credited with the phrase "diction of the gigantesque" to characterize the striking hyperbolic sayings of Jesus. The phrase is a good one. Biblical writers in one way and another often exaggerate the facts; but it comes to the average reader of the New Testament with a distinct shock to be told that Jesus deliberately and systematically used exaggeration. Certain it is that the writers themselves, while they sometimes overstate the facts, never make in their own words such extravagant statements as they attribute to Jesus. One can see the appropriateness of the word "gigantesque" to characterize the diction of Jesus when he speaks of a man with a millstone around his neck or a beam in his eye; of plucking out an eye or cutting off a hand or foot; of mountains and trees lifting themselves from their places and tumbling into the sea; of men as hypocrites, vipers, devil, Satan, and son of hell; of camels going through a needle's eye and of men swallowing camels.

Furthermore, it is only a few of the more striking sayings of Jesus such as these that are usually pointed out as rhetorical exaggerations even by those who contend for the figurative character of his language. As a matter of fact there are not fewer than one hundred and fifty passages in the synoptic gospels alone of sayings of Jesus containing hyperbole, not counting parallel passages and in addition to about thirty parabolic sayings and discourses, all of which are hyperbolic. A detailed study of all such passages and of the group of them as a whole will establish beyond controversy that rhetorical exaggeration is a definite, considerable and important element in the style of Jesus and of all the New Testament writers.

Exaggeration in the Gospels

When one has assembled from the synoptic gospels all the statements of the writers about the number of people attracted to and following Jesus; the extent and fame of his influence in surrounding countries and the great crowds who came from them to hear him; the admiration, fear, wonder and amazement excited by his words and works; and the number of sick and demonized who were healed, the impression is almost overwhelming that there is continual overstatement. The sincere and careful student will not avoid the issue here, and he must dispassionately and carefully face all the facts. The result is not a conclusion that the writers are to be discredited; it is rather that we have here a striking testimony to the unique character and influence of Jesus. For it shows unmistakably that he had made such a profound and lasting impression upon his followers that in their eager and intense desire to tell others what he meant to themselves, what they did say exaggerated the facts. They might the more reasonably be discredited had there not been enough thrilling emotion inspired by what they saw and heard to make them exaggerate!

No ancient literature has so large an element of the figurative and hyperbolic style as the Hebrew and Christian scriptures and its presence there is easily accounted for. Says Briggs: "The extravagance of Hebrew figures of speech transgresses all classic rules of style, heaping up and mixing metaphors, presenting the theme in such a variety of images and with such exceeding richness of coloring, that the western critic is perplexed, confused and bewildered in striving to harmonize them into a consistent whole." The Hebrew's peculiar genius accounts for the shaping of his thought in lively imagery and its taking form in simile and metaphor and extravagant terms. His impressions came from likenesses which he saw between objects and experiences and his conclusions were deduced not so much by logical and rational processes as from the pictures which came naturally to his mind. How

often has this been overlooked by readers of the Bible; and what a spectacle has been made by clerics, theologians and semi-scientists in their desperate attempts to get the sun to stand still, or the whale to swallow Jonah, or the camel to go through the eye of the needle!

Every Old Testament writer uses rhetorical exaggeration. It is occasionally found in historical narrative, but it is especially abundant in didactic, poetical, prophetic, and apocalyptic sections. It is most abundant in Job, the Psalms and Isaiah. The New Testament writers, being Jews, all exhibit this racial characteristic. The hyperbolic figure reaches its climax in the synoptic gospels, where there are approximately two hundred instances of rhetorical exaggeration in the words of the writers themselves. But it is in the sayings of Jesus there reported that this element of style reaches its most vigorous and daring expression.

How Jesus Secured Emphasis

Note in a few illustrations how Jesus overstated the case when he would impress his hearers. "If you have faith as a grain of mustard seed, you shall say unto this mountain, 'Remove hence to yonder place,' and it shall remove; and nothing shall be impossible unto you." This minimizing of the degree of faith necessary and the exaggeration of the result into an impossibility is all to exalt faith. Not *fact* but *truth* is the lesson here, namely, the tremendous (unknown) power of faith. "You strain out the gnat and swallow the camel." This exaggeration of a simulated fact into an impossibility is merely to emphasize in a striking way that men were particular about less important things and neglectful of more important things. But how unimpressive it would have been if stated in this "naked fact" style! When Jesus called Peter Satan he not only said what was literally untrue, but what the appellation implied was greatly exaggerated. For if he had said only that Peter was *like* Satan (which would have been nearer the truth) it would still have implied too much. For if Peter was Satanic at all it was only in an infinitesimal degree, and he was *unlike* Satan to the nth degree. These examples can be multiplied indefinitely.

Now, when Jesus calls the scribes and pharisees fools, blind, serpents, vipers, hypocrites (stage-actors), devourers of widows' houses, whitewashed sepulchers, and sons of hell, his words very far overstate the case. Using such epithets and appellations to represent certain faults is, to use the same sort of hyperbole, like draining the whole rain-barrel to get a spoonful of water.

When we thus establish the fact that it is a regular habit of style with Jesus to make use of rhetorical exaggeration, it is easy to see that if we want the truth about Jesus' estimate of the character of the scribes and pharisees we must greatly tone down his extravagant speech. The parable of the wicked hus-

bandmen represents the Jews as greedy murderers. So too in the parable of the marriage feast in which, as in the parable of the great supper, *all* the Jews are represented as rejecting Jesus. The parable of the barren fig tree is a threatened judgment against the Jews on the ground that they had been fruitless of good works, in spite of all their history! The story of the pharisee and the publican sets forth the former as a disgusting figure. Publicans and harlots are represented as better than the scribes and pharisees. Even the classic parable of the good Samaritan sets forth priest and Levite in a detestable light. And in the greatest of all parables, that of the prodigal son, the elder brother, who is supposed to represent the Jews, is made in self-righteous fashion to scorn the repentant younger brother.

Misrepresenting the Jews

Had I the space, many more sayings of Jesus might be shown in detail to have misrepresented the Jews in this hyperbolic style. Perhaps the twenty-third chapter of Matthew has done more than all other literature combined to give to the Christian church a distorted conception of the real character and of the moral and religious worth of the scribes and pharisees. On the whole they came as near living up to their light as—perhaps more so than—the average Christian of today. They were for the most part sincere in their opposition to Jesus. "Father forgive them, for they know not what they do," was among the last sayings of Jesus himself; Peter said in his address to the Jews at Jerusalem concerning the crucifixion of Jesus, "I know you acted in ignorance as did also your rulers;" and Paul assures us that "if they had known they would not have crucified the Lord of glory."

Jesus would have been the last one on earth to want his criticisms of the scribes and pharisees taken literally, and his hearers would have been the last on earth to take them literally. He saw serious faults in the religious leaders of his day. But on a people whose habit it was to use and to hear extravagant speech, what impression could he have made had he adopted a style of speech uncolored by emotion or figure or exaggeration? If instead of saying, "You strain out the gnat and swallow the camel," he had said in naked fact style, "You are careful about some little things and careless about some great things," what impression would he have made? The chances are that such words would never have gotten into the record!

Where exaggeration is used exact interpretation is impossible. But we may be assured that Jesus' immediate hearers, being themselves Jews and not only familiar with the characteristic extravagance of Hebrew speech found in their sacred literature, but also themselves daily using and hearing such speech, would readily make due allowance for the extravagant statements of Jesus. We conclude therefore that since

rhetorical exaggeration is a characteristic of all biblical writers, and since Jesus surpassed them all in vigorous use of this figure, the average person's estimate of the character of the scribes and pharisees drawn from Jesus' words needs a radical revision. I

am glad to believe that on the whole they were fairly good people. At the very worst, they were not so bad as the words of Jesus make them appear. And this is the least that we can say in trying to make the *amende honorable*.

B O O K S

More About the Mysteries

THE RELIGIOUS QUESTS OF THE GRAECO-ROMAN WORLD.
By S. Angus. Charles Scribner's Sons, \$4.00.

AMONG students of the religious and historical backgrounds of early Christianity, none has won a higher place than has Professor Angus of the University of Sydney. His "Mystery Religions and Christianity," published about five years ago, was a valuable addition to the knowledge of this important but obscure subject. It is true that not all scholars can bring themselves to agree with his conclusion that the mystery religions contributed little or nothing to the stream of Christian thought and practice until the post-Pauline period, so that their influence was rather in the development of Catholic Christianity than in the first formulation of doctrine by Paul and his contemporaries. Professor Macchioro, for example, and Professors Case and Wilmoughby would take issue with him on this point. But in his treatment of the origin, nature and spread of the mystery cults themselves, his contribution is of indisputable value.

In the present volume he ranges over a somewhat wider field. What, he asks, were the religious interests which occupied the attention of various classes of people, both Jewish and pagan, in the Graeco-Roman period, and what sort of succor and support did they seek from their gods? What conceptions of salvation did they hold? Then, what resources were open to them for the satisfaction of these religious needs? The chief of these resources from which they might make choice were: Judaism, Greek moral and mystical philosophy, the mystery religions, and Christianity. In four chapters which are models of erudition compactly presented, the author shows how each of these in its own degree met, or attempted to meet, the needs implicit in the religious hungers of the time. Following this are extended sections on the religion of magic, sacrament and symbol, the religion of astrology, ancient Greek theosophy as a religion; the way of gnosis, and religion and the healing of disease. This mere outline is sufficient to indicate how much is to be learned by those who suppose that Christianity simply rushed in to fill the vacuum produced by the collapse of faith in the old mythology of Zeus and the Olympian gods.

As to whether or not the mystery religions had any ethical content of importance—a point upon which there has been some recent controversy—it may be observed that Professor Angus, who is certainly not prejudiced in their favor and who repudiates the idea of their influence upon Paulinism, nevertheless testifies that "they were of immense significance in inculcating the dignity of labor, the duty of self-help and of mutual service." These are ethical concepts of no slight importance, especially in a civilization so permeated and corrupted by slavery. They "were the first religions to remove gentile and social barriers and to declare that there is neither slave nor master, Greek nor barbarian, neither male nor female in religious privileges. They enfranchised the masses

religiously and fostered the democratic spirit in the pagan world as the synagogue did in the Jewish world." They "made escape from sin a serious quest." Even though this escape from sin was conceived primarily in terms of a mystical identification with the divine nature, rather than the achievement of a definite norm of character or obedience to a specific code of morals, it is impossible to say that religions which embodied the above characteristics were devoid of ethical content. This may be what Professor Macchioro had in mind when he declared that Orphism was "the forerunner of a gigantic ethical upheaval," and that "no religious upheaval can be compared with the revolution wrought by Orphism in the history of Greek thought." (I would let him speak for himself if possible, but he has returned to Italy after recently spending some months in America.) Angus quotes Macchioro repeatedly, including the Italian edition of his "From Orpheus to Paul," and apparently does not consider that these statements are so wide of the mark as to merit the sweeping denial that they have received from another quarter.

The possible influence of the mystery religions upon Christianity is a question apart from the main theme of this book. In a footnote Professor Angus reiterates his former position, rejecting both the conclusion of Clemen that the mysteries made their first impact upon Christianity in Gnosticism, and the opinion of Loisy (later and better authorities might have been cited) that even the primitive Christian doctrines show their influence. He quotes Pettazzoni with approval: "The result was that Christianity, essentially like the mysteries in some respects (internationalism, stress upon the inner life, individualism, and the search for a way of salvation) ended by formally assuming the aspect of a mystery; and differing essentially from the mysteries in other respects (historical foundation, absence of myths, monotheism, the exclusive spirit), set itself against them and finally conquered them."

WINFRED ERNEST GARRISON.

Is the Machine Making a Civilization?

TOWARD CIVILIZATION. Edited by Charles A. Beard.
Longmans, Green and Co., \$3.00.

IS modern life a jungle and a confusion or the prelude to a stronger and truer existence? A civilization? Philosophers and preachers may be in doubt, but the men who are actually at work in the world of science and invention seem to be sure that they are headed in the right direction and in this recent big book give their reasons for so believing. Such men as Dr. R. A. Millikan, Michael Pupin, Lee de Forrest, Richard F. Bach and William E. Wickenden make their hopeful contributions to the volume edited by Charles A. Beard under whose editorship "Whither Mankind?" made its appearance a year or so ago. "Toward Civilization" is in part an answer to "Whither Mankind?" and may be regarded as an "antidote," being so full of indications that the idea of progress is not an illusion, that this "machine

age," as we call it, is not without its marks of true cultural worth.

These "insiders looking in," as the editor calls them in his preface, present a powerful and picturesque view of the possibilities of great advances for mankind in the material things now being accomplished. We may awaken some morning, as one of the writers says, "to find that we have made the great synthesis, having joined usefulness and beauty." So, as Dr. Millikan affirms, "Science is lighting the torch towards truer and more decent living." "The spirit of science," says another writer, "is already beginning to liberate the spirit of mankind and to demand and provide a new philosophy of courage and optimism." Still another adds, "There is no doubt that the real makers of machine civilization will give increasing

attention to the truer values, which inhere in their world."

"Nothing is more apparent," says the editor in his summary at the end of the book, "than the fact that these writers, though immersed in their laboratories or engaged in work of a highly technical character, are fully aware of the criticisms brought against machine civilization in the name of humanism, religion and aesthetics." No wall separates the engineering mind from the cultural heritage in which it operates and the revolution wrought by science and machinery is not completed; it has just started and its immense possibilities are only beginning to be appreciated.

This book, brimful of information and inspiration, will repay the most careful and sympathetic reading.

HERRERT B. RHODES.

CORRESPONDENCE

Indian News in London

EDITOR THE CHRISTIAN CENTURY:

SIR: In view of the paragraph that appears in the Christian World concerning Negley Farson's dispatch, "The Terror in India," and your comment upon it in *The Christian Century* of July 2, I am writing to assure you that many ministers and lay-folk in our free churches are most grateful to you both for the printing of the dispatch and for your pungent comment upon it. It is very difficult over here to get the Indian point of view at all well reported or considered. In view of that I read your article and comment to my congregation last Sunday night after putting a big notice of my intention outside the church. A number of Indians were among the congregation and expressed their gratitude. More power to your elbow. I am always grateful for *The Christian Century*.

Whitefield's Central Mission, London. ALBERT D. BELDEN.

First Work Together!

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Barton does not go far enough! Christian unity must mean more than convention resolutions, denominational reunions, or even happy combinations of similar church bodies. The ideal must be put to work in the local field. Let all the ministers and consecrated laymen of every city, town, and neighborhood sincerely study the New Testament anew, then unite to face the issues and needs of their particular corner of the Lord's vineyard in the light of that study. Extraneous creeds and dogmas will automatically be relegated to their proper place in the larger effort to produce a united front for Christianity in each community. Individual banners and separate battalions will add both strength and color in the united war to make the world safe for souls.

The barrage of long-range prayers for Christian unity and a Christian world must be followed by the bloody job of "mopping-up" which calls for the enlistment of every Christian unit and soldier and the sacrifice of identity in the glory of the kingdom's task. We will never get together until we work together.

Ashland, Mass.

LAURENCE H. BLACKBURN.

"Prophet-Sharing" in the Ministry

EDITOR THE CHRISTIAN CENTURY:

SIR: In one of the districts of the California conference a salary-sharing plan has been experimented with during the past year. It did not aim at a very great degree of equalization, being content with small beginnings, and aiming rather to encourage and depend on a spirit of brotherhood and sharing. The plan, in brief, was that the membership in the plan should

be voluntary, and that after the average salary received by members of the plan should be found, those who receive more than the average contribute ten per cent of the difference to a fund. Out of this fund those who receive less than the average share in inverse proportion to the salary they receive, so that those who receive the least salary should receive the largest share from the fund. It was voted by the members of this plan, who comprise a large majority of the workers in the district, to continue the plan on the same basis another year before attempting to modify it to meet some of the obvious objections to the present basis.

Superintendent L. L. Loofbourow is enthusiastic about the "Prophet-sharing" plan, as it is called, and has shared fully in it. It is hoped that modest success in this district will encourage other districts, and perhaps the conference, to adopt some such plan.

Los Molinos, Calif.

DON M. CHASE.

American Movies in India

EDITOR THE CHRISTIAN CENTURY:

SIR: It has been my privilege to be in India during a little more than five years recently, and while I was in that country I often resolved to add my protest to the others you were publishing with regard to the menace of the moving pictures that were sent abroad from America. At the time when "Mother India" was causing so much ill-feeling in India, it seemed to me that any intelligent Indian would need only to say to his countrymen, "Go to the nearest cinema and see for yourself what life in America and Europe is like." As a matter of fact, thousands of people were doing this very thing without being told—and it is small comfort to us that their impressions were no more true to the facts (thanks to Hollywood) than our impressions were true to the facts about them (thanks to Miss Mayo).

I wonder if we fully realize the tragic irony there is in this whole matter? When one goes to the east it is not long before "the prestige of the white race" is made the basis for many of the things that are, or are not, done there. In fact, wars have even been waged in the past to uphold the sacred status of the ruling race, and lives and treasure have been poured out lest any smirch should fall upon us. But in these latter days it has been reserved for inventions of our own device to undo more prestige and undermine more status than all the efforts of inferior peoples have ever achieved! One picture shown throughout India to the thousands who attend the cinemas in the larger cities, will do more to lower the white race in the eyes of Indians than any other influence we can imagine. And what must be the feelings of missionaries who spend a lifetime trying to present a fairer view of the home lands, and yet in all their efforts being able to reach at the best a few hundreds? I must

confess that I have never been able to understand the reason why the rulers of India permit many pictures to be exhibited, and why the Christian people at home allow them to be sent. Perhaps we might learn from India, and by judicious "non-violent non-cooperation" bring pressure to bear on the box-office, where it seems to have the most influence.

On the other hand I think we ought to point out that the injustice and the misrepresentation works both ways, and some one should speak a word on behalf of those people who are betrayed before us just as we are degraded before them. I have just seen a film on India, in which even the superb acting of George Arliss cannot conceal the subtle influence that has combined all effects to pervert the people to a shuddering remembrance of all things Indian whenever they think of that country.

I do not mean to imply that all films are of such a nature as these that I have mentioned. A play like "Ben Hur," for example, was a splendid influence wherever it was shown, and other films which have a distinct educational value were attended with as much profit to exhibitor and to spectator as any objectionable ones. The point is that in this field we are free to send either the best we have or the worst, and every decent consideration would justify sending to others only the best. American business has made tremendous strides in Indian markets, but they have been firms that give India the finest products that have secured the widest field for them. Are the moving pictures the only representatives of the worst elements in life and in business?

Berkeley, Calif.

W. E. SIKES.

Logic and the Sacraments

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Kettelle says of two types of churches, "In one case, the Lord's supper is a memorial meal presided over by one who has been recognized by the congregation as especially fitted for that function. In the other case, holy communion is a means of receiving a divine gift at the hands of one who has been specially empowered to bestow it." And he concludes that though it is unluckily difficult, it would be ideally desirable that each of us should be able to take it both ways and enjoy the "means of grace" from the point of view of whatever body of Christians he is among.

This is not convincingly evident to me. There is enough of the old Aristotelianism in me to believe that the claim of church B, that it possesses a man who by a specific empowerment has been capacitated to bestow a divine gift, is either true or false. If it is true, then the communicants of church B are getting a divine gift which those of church A are missing, and to put church A on a level with church B as a religious force is a great disrespect to the divine. If it is false, then to receive the communion in the attitude of church B is not only a theoretical error but a practical insult to God, a passing of a counterfeit in God's name, and just as spiritually unwholesome as the belief that there are dozens of gods, or that deity resides specifically in a golden calf or a meteoric stone, or that setting a prayer-wheel to run by water power is a valuable step toward salvation, or any other heathen degradation of religion. It is a man's business to find out, with God's help, which is the true view, and then to live by that without wishing that he could share the sensations of the other. One may have high personal regard for the man who is in error, and gladly cooperate with him for high purposes, just as one may highly esteem an atheist or a cow-worshiper and be proud to help the one in a fight for justice in taxation or the other in a fight for his nation's independence; but one should not aim to enter into the error, even temporarily.

Ballard Vale, Mass.

STEVEN T. BYINGTON.

A Constructive Movie

EDITOR THE CHRISTIAN CENTURY:

SIR: Porto Rico is a very important part of the United States, but curiously enough there is an extraordinary lack of

information concerning it in this country. Letters come to me addressed in the most extraordinary fashion: Porto Rico, Cuba; Porto Rico, Central America, etc. Just yesterday an intelligent and quite prominent individual asked me when I would be going back to the Philippine islands.

Porto Rico is an island community with a population of a million and a half who are American citizens. At the present moment we, in the island, are passing through a phase of adjustment which to me seems one of the most interesting there is in the world at present. We are suffering from all kinds of drawbacks coincident to disease and poverty; but our people are intelligent, adaptable, industrious. Though we are confronted by many problems, our future is bright. We have a university which I believe will in time expand into Pan-American significance, for it embodies the Spanish culture and the northern culture. Aside from all this, Porto Rico has a charm of its own: great natural beauty and romantic history and has some of the finest historical monuments of the hemisphere.

With the idea of acquainting our people of the United States with Porto Rico and what it means, we undertook the production of a two-reel picture called "Porto Rico." It is now complete. I believe that as nearly as twenty minutes of time devoted to the subject can give a perspective on the island's future, past, and the problems it must confront, this picture does it.

We have arranged with the Motion Picture Bureau of the Y. M. C. A., offices at 120 West 41st street, New York city, and 1111 Center street, Chicago, to distribute the picture. It may be had without other cost than that of express charges.

San Juan, P. R.

THEODORE ROOSEVELT, Governor.

The Sesqui-Centennial of a Merged Denomination

EDITOR THE CHRISTIAN CENTURY:

SIR: It was just 150 years ago on June 30 that Benjamin Randall founded the first Freewill Baptist church at New Durham, N. H. On that date a number from New Hampshire, Maine, Massachusetts, Rhode Island, New York, Michigan and a returned missionary from India met at the old site and spoke and prayed together concerning the goodly heritage of broader thinking and strong spirituality handed down from those early pioneers. For nearly twenty years the Free Baptists have been merged with the larger Baptist body in a free and growing fellowship, but they remember gratefully their antecedents.

In laying a wreath on the Randall monument the speaker said, "I think of the words of John the Baptist when he said of Jesus, 'He must increase, but I must decrease.' John the Baptist did not found a denomination, but he did lead a following. These words seem to me to give a good motto for denominations and denominational workers. Denominational organizations have been valuable servants; they should not be regarded as permanent masters. The spirit of Benjamin Randall was like that of John the Baptist. About a year before his death and 27 years after the church's founding he wrote to the New Durham church, 'Brethren, we have become a somewhat numerous people and I fear are not as humble as we should be. Let us, I pray, strive to be most Christlike. And withal let us keep the unity of the spirit in the bond of peace.' Today we lay a wreath upon the monument of Benjamin Randall, a man who incidentally founded the Free Baptist denomination, who in a larger sense was a witness for God that the whole Baptist brotherhood and the entire church of Christ can honor."

We Free Baptists are glad for the distinctiveness of a church with readiness to disappear when it had fulfilled its mission. And in surrendering our distinctiveness we echo John the Baptist's words: Christ must increase, but we must decrease.

The exercises were presided over by Dr. A. W. Jefferson, pastor of the First Baptist church of Lynn, Mass. Prominent speakers were Dr. J. W. Mauck, president emeritus of Hillsdale College, Mich., and Dr. Mary W. Bacheler, of India.

New Hampton, N. H.

ARTHUR E. COX.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Dr. Covert Says Churches Need Happier Faith

Speaking at the conference for ministers held at Presbyterian seminary, Chicago, this summer, Dr. W. C. Covert, general secretary of the Presbyterian board of education, deplored the fact that organizing brains is replacing individual human emotions in affairs of religion. Speaking of the Protestant churches of America, he declared that they must "arise from their ecclesiastical routine," and said they are in danger of being buried beneath "the dust of dignity," as well as being afflicted with "stereotyped terminology, cant and insincerity, intellectual abstractions and diluted devotions." He indicated six points at which the churches err: "Their neglect of the emotions; the indifference of church people; the lack of appreciation of worship; the regularity of precedents and customs; the meaningless vows of fellowship; the devastated areas in the spiritual life of the church." In an appeal for a developed emotional basis for religion based on art, music, prayer and worship, Dr. Covert urged the ministers to consider the possibilities of "the thrilling intimacy of a great brotherhood; the mystical appeal of divine worship; the spiritual wealth of a noble hymnody, and the obsession of a great personal devotion to Jesus Christ."

Catholic Men to Meet in Kansas City

The National Council of Catholic men will be held this year in Kansas City, Mo., Oct. 19-21. This organization has, as one of its chief activities, the broadcasting of the "Catholic hour" over a nationwide network.

Ford, Mellon and Pierpont Morgan Among Washington Cathedral Givers

The Churchman reports that Cyrus H. K. McCormick, Henry Ford, Andrew Mellon, Edsel Ford, J. Pierpont Morgan and John Hays Hammond are among recent contributors to the fund being raised under the leadership of Gen. John J. Pershing for the building of Washington cathedral. Hon. George W. Pepper, chairman of the cathedral's national executive committee, has made public announcement of the signing of a contract involving \$1,147,000 for the erection of the entire north transept. This provides for the first half of a construction program which it is hoped will be completed by 1932.

Finds Colored Pastors Take Varied Attitudes on Race Churches

Dr. Jesse H. Atwood, who recently received his Ph.D. degree from the University of Chicago for a thesis on "The Attitudes of Negro Ministers toward Racial Division in American Protestantism," presented the results of his study to a fact finding conference of Chicago ministers on July 17. Dr. Atwood's investigation showed four main groups of Negro ministers in relation to this question. Group I consisted of those ministers who have had few but favorable white contacts. They can see no particular race problem in the church world. Group II

had had numerous white contacts, both favorable and unfavorable. They sense the problem, and while they hold racial division to be wrong supported Negro churches on the ground of their practical value. Group III was made up of minis-

ters who, while having white friends, had suffered experiences which make them bitter on the question. Racial division in religion is denounced by them, and while they do not seek white association they hold that a white church which denies a

British Table Talk

London, July 22.

THE chief discussions of the week have turned upon the conference in October. It is a general hope that the members from the British side will be representative of the three parties. No one

party can claim to speak for a majority of the voters. Voices are raised in the press calling for a united front in this country; those who make this plea commonly add to it the recommendation that the Simon report must form the starting-point rather than any vague aspirations which cannot be turned into any practical policy for the present. There is on the other hand, I believe, a growing tendency to trust the wisdom of the viceroy, with whom Mr. Wedgwood Benn is acting with complete sympathy. . . . The informal negotiations with Mahatma Gandhi are not expected to yield much at the moment; but any signs that the conference is to have the sympathy of Indians are welcome. It must be added that regret is expressed in many quarters that in America the case, as set forth by Indian nationalist agents, has been accepted in many quarters at its face value. In the Times, Mr. Edward Thompson, the lecturer on Belagi in Oxford, poet, novelist and passionate friend of India, has been describing what he has known by personal experience of American feeling. He has also criticized with some severity books such as "Great Asians." He writes with all the more authority, since he is himself a fearless critic of some passages in the British connection with India; in "The Other Half of the Medal," for example, he has exposed with daring and passion the policy of retribution which followed upon the mutiny. He and other writers are urging that our American friends should hear both sides and be ready to understand the problem which faces on practical affairs the prime minister, Lord Irwin and Mr. Benn, these three in particular, all of whom are as true friends of liberty and justice as any three statesmen in the world.

* * *

In the Old Paths

It is sometimes forgotten by those who write upon the religious life of these times how many there are still who keep to what they call the "old paths." As I write, there are probably 4,000 men and women assembled at Keswick seeking for a deepening of the spiritual life and for practical holiness. No one who studies the history of the churches in this country for the last 55 years can ignore Keswick. Writers who could not accept all that this movement stands for are ready to acknowledge gratefully that it has deeply moved many members in all the churches.

Dr. James Moffatt, for example, and Dr. Donald Fraser have both paid their tribute to "Keswick." In its early days for a short time the Student Christian movement was closely associated in this country with the Keswick convention and though this association has long been ended, the story of those first days lives again in the lives of Douglas Thornton Gairdner and others still with us.

* * *

Methodists on the Eve Of Reunion

The coming union of the three Methodist churches has cast its happy shadow before it upon the conference of the Wesleyan Methodists in Leeds. The report of the union committee was presented by the Rev. E. Aldom French; there is to be a redistribution of districts when the union has taken place, and there was much discussion upon the first draft, which goes for consideration to the synods. The united church will be a large society with property of the value of £60,000,000 and with an almost unrivalled opportunity for a fresh witness to the message of the evangelical church. The new president, Dr. Workman, is well-known, I believe, in Chicago, where he lectured for a term on church history. He was for many years the principal of the Westminster training college, and has served his church with very great ability as secretary of its education committee. His address from the chair ended with a timely call to the church to lead youth back into its life. He put admirably a truth which I have not seen so expressed before. Youth has got back to a deism which is at the heart of it very like the deism which Wesley met. They see the problem of God, as of one impersonal and unrelated to experience. "There is too often little place for God," he added, "that is, a God related in joyous personal consciousness in the young man's scheme of things. Nevertheless even here we can see a bright side. Youth of today is real, intensely real, and wherever there is reality truth will win." The conference discussed the proposals for the south India united church. Prudence and adventure both had their advocates; in the end the conference expressed its enthusiasm for the ideal of reunion and agreed that the negotiations should be continued.

* * *

And So Forth

In his speech, when the United Methodist conference opened at Sheffield, the president, Rev. A. E. J. Cosson, expressed the belief that the present generation would refuse to take part in any war of the future. He said followers of Jesus were unable to prevent the last war, but

(Continued on Page 999.)

welcome to any sincere worshiper lacks the spirit of Christ. Group IV had had few white contacts, and most of them unfavorable. They have a strong racial pride, which acts as a protection against the sting of white discrimination. The majority of the colored ministers studied seemed to fall into Group III.

Memphis Presbyterian Leader Goes to Pensacola, Fla.

Rev. Stanley Frazer, for many years pastor of Idlewild Presbyterian church, Memphis, Tenn., has resigned that charge

and accepted a call to First Presbyterian church, Pensacola, Fla. During Dr. Frazer's ministry at Memphis, he carried through to successful completion the building of Southern Presbyterianism's outstanding church edifice—the Memphis church costing about a million dollars. As a result of his efforts, his health suffered, and now he goes to Florida in the belief not only that his health will return, but also that he may have more time for "emphasis on things that make up the primary responsibility of the work of the minister."

Ask Gifts of Books for Persian College

The American College in Teheran is trying to raise a new kind of missionary offering. This institution, which is under Presbyterian control, seeks gifts of 10,000 books for its library. Complete directions as to the sort of books desired and the way in which they should be sent to the college are available from the young people's department of the Presbyterian board of foreign missions, 156 Fifth avenue, New York city.

Bishop Welch Will Go To Korea in Autumn

Bishop Herbert Welch, of Pittsburgh, will return to Korea in October, where he will be present at the sessions of a conference between the Methodist Episcopal church and the Methodist Episcopal

Special Correspondence from Detroit

Detroit, July 28.

THIS city is in a political turmoil the like of which Detroit has never before experienced. In my last correspondence I stated that Mayor Charles Bowles was facing a recall and instanced some of the reasons for the opposition. Recalling a to his administration which Mayor opened so auspiciously. The recall election took place July 22 and Mr. Bowles lost by 30,956 in a total vote of 210,770, the largest number of votes ever cast here in a special election. The short campaign was marked by acrimony and a flood of billingsgate over the radio on the part of some of the orators, so bad in spots that it was necessary to delete certain sizzling passages and ugly epithets.

Mayor's Radio Critic Murdered

So much for the recall. Next comes the election which has been set for Sept. 9, when Mr. Bowles automatically becomes a candidate, in the meantime holding his office until his successor is chosen. The past week has been hectic in the extreme. The night following the recall election, or more accurately, about one o'clock the next morning, "Gerry" Buckley, political commentator over radio station WMBC, was killed in the lobby of the LaSalle hotel by unknown gunmen who fired eleven bullets into his body at close range. Buckley had been a caustic critic of Mayor Bowles and his administration, although there was probably no connection between this fact and the brutal killing. Two days later, John Gillespie, the "stormy petrel" of the Bowles regime, his commissioner of public works, and, as many think, his political mentor, resigned, saying he was "glad to be out of the mess and was through with politics forever." He stated later that he had not broken with the mayor, who reluctantly accepted the resignation.

Gang Situation Out of Control

The opposition to Mayor Bowles is now trying to find the right candidate to oppose him. They seek "a big brave man," capable, experienced. In a statement appearing in a local newspaper Henry Ford said he favored former Governor Alex Grosbeck as the man for this confessedly hard job. In the meantime the work of racketeers and gunmen continues. In the number of murders committed in this city in the past month Detroit has outdistanced Chicago. The police show

feverish activity and the reports of raids and arrests of minor offenders fill columns in the daily press, but the big offenders are still at large. There is much uncertainty and rumors fly thick and fast—rumors of a new and still more sensational nature.

Churches Take No Active Part

The churches and the ministry have taken no conspicuous part in the recall campaign, although efforts were made to enlist them in behalf of Mayor Bowles. The Detroit Citizen league came out against Mr. Bowles, and Dr. H. G. Bliss, Baptist, formerly president of the Detroit council of churches, wrote a letter disapproving the Bowles administration, which was published. A letter from Bishop Thomas W. Nicholson, of the Methodist Episcopal area, written two weeks ago, mildly endorsing Mr. Bowles and stating he believed the recall was premature, was also printed, but no large or really representative group of churchmen went on record either way. This situation may change before the election, however, and in the interim the leaders of the recall movement are searching for the right man to oppose Mayor Bowles on Sept. 9.

EDGAR DEWITT JONES.

Now on sale everywhere!

•EXIT•

The first novel in three years

—by America's most popular writer. A tremendously moving story of a mother's love. A full length novel that rivals in spiritual force and in character, plot and action the author's famous "Shepherd of the Hills." (Has not been published serially).

By HAROLD BELL
WRIGHT

\$2.00 wherever books are sold

This is an Appleton book
D. APPLETON AND COMPANY
35 West 32nd Street New York

An Adventure In Human Relations

We are Makers of Soup:

And we began to achieve the highest Food Quality in our product

From the day we set out to establish Human Equality in our plant.

Also we began to double and treble our business.

Today four hundred leading wholesale houses controlling the most exclusive brands in America agree that our Soup is absolutely the best obtainable, and label no other.

Today also, everyone in our plant from the sales-manager in his office, to this laughing little white-clad chef in the kitchen is a level co-partner in the ownership, management and rewards of the enterprise.

It took us thirteen years to complete this "experiment in industrial democracy." Now we hope by our example to get others to do likewise.

If you would like to join and help our Adventure, write us and we will send you our little booklet, "A Business Without a Boss"—and if you wish to try our soup, we will tell you where you may get it.



"Health for you,
Happiness for us"

THE COLUMBIA CONSERVE CO., Dept. 1, Indianapolis, Ind.

church, south, which will consummate the plans for the unification of Methodist work in that country.

American Missionary Ordered To Leave India

Rev. Ralph Keithan, a member of the Madura (Congregational) mission, India, who has been working in the Christian colony of Pasumalai, near Madura, has been ordered to leave India within a

month. A dispatch to the Calcutta Statesman says that Mr. Keithan is accused of having shown his sympathy for the cause led by Mahatma Gandhi by wearing

khaddar himself and encouraging his pupils to do likewise, and by holding conversations with leaders of the nationalist movement and making arrangements for

Special Correspondence from Canada

Montreal, July 30.

THE general election in Canada brought surprise to everyone except the central organization of the victorious conservative party, and no one took its forecasts seriously because they seemed to be fantastic. Yet the forecast was not mere guessing, for it was based on precise information. Even so, the change was greater than the office expected. A news dispatch from Washington interpreted the change as due to Canada's desire to repudiate the liberal tariff with its retaliatory provisions in response to the Hawley-Smoot tariff. So far from this being the case, the program of the conservatives promises to extend the retaliatory tariff beyond the dozen items now included and to make it general in relation to United States exports to Canada. Yet this was inspired not by unfriendliness but by a desire for a fair and reasonable bargain. The fact remains clear, however, that the parties vied with each other in proclaiming that Uncle Sam must go his way while our way is with the empire. Agreeing in this, however, there was marked divergence in avowed aim between the parties in relation to imperial trade. The liberal tariff offered some preferential treatment to British imports while the conservatives called for Canada being considered first though first within the empire. It is significant that the decision of the Canadian electorate coincided with a statesmanlike declaration on precisely the same lines by the prime minister of South Africa.

Factors in the Change

The conservatives challenged the government to dissolve parliament in the belief that growing unemployment with general depression would facilitate a revolution from the liberal party after its nine years of government. This is doubtless a major factor but it does not account for the fact that more than 25 per cent of the constituencies reversed their party allegiance, and that from a minority of 90 in a house of 245 the conservatives pass to a solid body of almost 140. Two inhibiting factors which have dominated all elections since the war have ceased to operate. In Quebec, resentment by the French Canadians of conscription in war time made the election of any conservative a practical impossibility. On the prairie the belief that policy had always favored urban interests had been expressed in a progressive party organized to oppose both the old line parties. A few progressives still represent this revolt, but in the main political life on the prairie has assimilated itself to that in the other provinces. But Quebec had shown no sign visible to the casual observer of forgetting her old grudge. Well informed men, however, knew that considerable elements of the clergy and the intelligentsia were unwilling to see their people remain isolated

from and arrayed against the rest of the dominion. In plain words they were feeling "fed up" with Mackenzie King and their provincial leader, Taschereau.

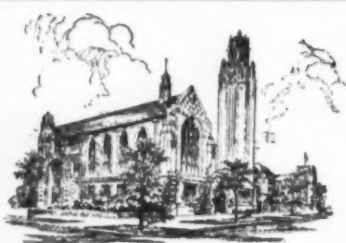
The Electoral Turn Over

The conservative office proposed that Quebec would elect 12 or 18 of their candidates but they cultivated 30 constituencies. The general onlooker thought there might be 6 or 8 conservatives elected, but no one was prepared to see that of the 65 members from Quebec 25 at least would support the opposition. Now it appears that these new men represent a new movement of intellectuals for unifying their people with Canada at large in pursuit of common ends. Regardless of political prejudice all thoughtful citizens welcome the disappearance of the two great blocks—Quebec and the prairie—in which almost solid delegations voiced intense feeling only remotely connected with any living issues. There is a prospect for a really unified nation such as we have not seen in a generation. The maritime provinces by the Atlantic were expected to revert to their traditional liberal loyalty, while on the Pacific coast British Columbia was expected to give new emphasis to its conservative devotion; but both regions went in the opposite direction. This result was aided by an imperial preference treaty with New Zealand resulting in an enormous importation of New Zealand butter. The Pacific coast welcomed this and gave a large support to the liberal government, while Quebec resented it and voted the other way.

Political Leaders

The new prime minister, the Hon. R. B. Bennett, K. C., is an eminent lawyer who is president of the Canadian bar association. A man of great wealth, he is strongly tinged with idealism and is almost a philosopher in politics. Stern puritanism has contributed to his making, for he neither drinks nor smokes, but this has not shut him out from political leadership. Yet he lacks not iron nor does he suffer fools gladly. He is a member of the United Church of Canada, and actively promoted the legislation required to make that church free to carry on its work. Here he was in marked opposition to the ex-prime minister, Mr. Mackenzie King. Mr. Bennett represents West Calgary in Alberta and is fortunate in having from every province sufficient able men to form a strong cabinet truly national in outlook and able to command general confidence. Very significant was the personal defeat of the three outstanding leaders of the former movement together with three other liberal ministers. Parliament is to be convened immediately to adjust the tariff and prepare for the imperial conference in the autumn. Mr. Bennett's chief initial difficulty will arise from his sweep

(Continued on Page 999.)



The Chicago Theological Seminary
(Founded in 1855)

A graduate school for the training of Ministers and other leaders in all branches of Christian service. Classroom work is supplemented by practical experience under expert supervision in typical fields of the Chicago Area.

Full catalog furnished on request

Albert W. Palmer, President

Frank G. Ward, Dean
5757 University Avenue, Chicago

The Western Theological Seminary PITTSBURGH, PA.

Complete modern theological curriculum, with elective courses leading to S. T. B. and S. T. M. degrees offered students of all denominations. Graduate courses in University of Pittsburgh also available. Exceptional library facilities. Many scholarship prizes. Buildings are new with latest improvements. Social hall, gymnasium, and students' commons. 104th year begins September 16, 1930. James A. Kelso, Ph.D., D.D., LL.D., President



**PACIFIC SCHOOL
of
RELIGION**

PREPARES for the RELIGIOUS VOCATIONS

BEDKELEY

CALIFORNIA

THE name *Pilcher* on an organ has been accepted for over a century as a guaranty of intrinsic worth and permanent satisfaction. . . Inquiries invited. . . Henry Pilcher's Sons, Incorporated, Louisville, Kentucky. Steinway Hall, New York City.

PILCHER
...Organs

THE VOICE OF INSPIRATION

them to meet residents of the Christian colony.

Ohio Presbyterians Endorse Hoover's Dry Policy

The Presbyterian synod of Ohio, at its session held in Wooster, June 24, adopted a resolution in which it called upon Ohio Presbyterians "to stand uncompromisingly for law and order now, with the same courage and determination they gave to the cause of liberty in the revolution and of union in the Civil war, and especially

for the effective enforcement of and personal obedience to the 18th amendment, that the vast moral and economic gains already secured to us in the first decade under the new regime may not be lost to us in these days of organized crime, laxness among officials, and widespread lawlessness, and in the present flood of propaganda and misrepresentation, aided by the almost unanimous support of the press in our great cities." The synod also voted to "assure President Hoover of our en-

Special Correspondence from India

Poona, July 4.

THE publication of the recommendations of the Simon commission last week instead of improving the political situation has only made matters worse. It is significant of the estrangement that

has occurred between England and India that while the British press has acclaimed the recommendations as liberal and statesmanlike, sure to lead India to complete self-government, there has been no one in India to say a good word about them. Leaders of all political parties have unanimously condemned them as reactionary. Even the great Indian publicist, Mr. Srinivasa Sastri, whom nobody can call anti-British, speaking this week in London before the members of the British parliament, has not hesitated to denounce some of the Simon recommendations as "a subterfuge for not giving India what has been promised her."

Sir Tej Bahadur Sapru, a prominent leader of the moderate political party and a former member of the Viceroy's executive council, has thought it fit to call the report "a piece of unparalleled political humbug and chicanery." Unfortunately the publication of the report has only tended to intensify the feelings of mistrust and suspicion between Indians and Britishers.

* * *

Repression by Government

There are no signs of any change in the policy of the British government in dealing with the political movement. Most of the prominent leaders of the congress are already in prison. Hundreds of volunteers are being arrested under the special ordinances promulgated by the viceroy which make picketing of liquor shops and foreign cloth shops illegal. They go to the prisons without attempting to put up any legal defense. It is a relief to find that the police have for the present given up the practice of beating defenseless volunteers pledged to non-violence who break the salt law or the special ordinances. These repressions and imprisonments notwithstanding, the movement for the boycott of British goods and of liquor is gathering strength every day. The arrest and imprisonment this week of the acting president of the congress, Pandit Motilal Nehru, and the proclamation by the government making the working committee of the congress an unlawful body, seem to have only given a further impetus to the people to take up the challenge of the government and carry on their fight for freedom with redoubled vigor. In this

trial of strength between the government with its great resources of special powers and police and army forces and the people unarmed and generally non-violent there is bound to be much suffering and loss, and this is not all on the side of the people, either. The government is beginning to face the loss of revenue from liquor, and also from the diminishing imports into India of British cloth, apart from the great difficulties created by the situation in the administration of the country.

* * *

Hopeful Signs

This most difficult situation is not, however, unrelieved by some hopeful signs. The unofficial European community in India have recently come out with a very timely statement affirming their sympathy with the national aspirations of Indians and asking government to declare without any further loss of time that the object of the round table conference which is to be held in London in October is to devise measures for granting to India within a specified period the dominion form of government with necessary safeguards. There are persistent rumors that the viceroy will make some important announcement along these lines when he opens the legislative assembly in Delhi next week. Efforts are also being made by men of good will to bring about a settlement between the government and Mahatma Gandhi who though in prison is the one man who can speak for the whole of India.

* * *

Christianity and Civil Disobedience

An interesting controversy has arisen among the ranks of Christians in India about this subject. There is sharp difference of opinion both among missionaries and among Indian Christians. Some hold that the movement of civil disobedience as carried on in India at present is contrary to the teaching of Christ, while others affirm that it is very much in accordance with the spirit of Christ. Articles upholding these opposite views are appearing in journals published under Christian auspices in this country. This cleavage of opinion is noticeable both among Roman Catholics and Protestants. Foreign missionaries of both these communions are generally on the side of the British government, though there are a few, even among British missionaries, who believe that civil disobedience is a duty which the disciples of Christ cannot shirk when faced with situations similar to that which India is facing now.

P. O. PHILIP.



Pulpit Gowns

and Choir Vestment

Custom Tailoring
FOR CLERGYMEN

Pulpit Hangings and Bookmarkers

Cox Sons & Vining

131-133 East 23rd. New York City

NEW YORK'S NEW HOTEL LINCOLN



Where modern scientific planning and management make possible rates surprisingly moderate. 1400 Rooms, each with bath and shower.

\$3-5 For One \$4-7 For Two

Telephone Lockawanna 1400

Eighth Ave., 44th, 45th Sts.
Times Square • NEW YORK

"Cheerful philosophy and inspiration"

There's a joyous little magazine that fairly radiates with wholesome cheer and sparkling philosophy. It's called

The ART of LIVING SUCCESSFULLY

... a digest of wit and wisdom

"This is one of the happiest and most inspiring magazines that comes to my desk. Business men and ministers will find it a veritable mine of good things."

Rev. Dunning Idle, D. D., Pastor, Jefferson Avenue Methodist Episcopal Church, Detroit, Mich.

A splendid gift for shut-ins and others. Fine for leisure-moment reading.

Cannon Publishing Co.

660 Woodward Avenue, Detroit, Michigan

Gentlemen: I am enclosing 4 cents in stamps to cover postage for current issue of "The Art of Living Successfully."

Name.....

Street.....

City..... State.....

thusiastic support of his moral leadership in the present crisis, and pledge to him the cooperation of our pulpits, Sunday schools and organized groups in a program of education to undergird the law."

Appoint Bishop Minister in Swedish Government

For the first time in 75 years an active churchman has been appointed minister of ecclesiastical affairs of Sweden. Dr. Sam Stadener, bishop of Vaxjo, was recently appointed to this post by the government.

Pioneer Woman Missionary Dies in India

Dr. Anna S. Kugler, first American woman medical missionary to India, and founder of the Lutheran hospital at Guntur in that country, died recently at the age of 74. Dr. Kugler was a graduate of the Women's Medical college of Philadelphia, and has served for 47 years on the mission field. In 1904 she received the Kaiser-i-Hind silver medal from the British viceroy.

Auburn Students Mark Raikes Anniversary

Students at Auburn theological seminary celebrated the sesquicentennial of the founding of Sunday schools by Robert Raikes on Aug. 1. A pageant, "Raikes the Founder," written and produced by Prof. Harry S. Mason, of the seminary's department of fine arts, depicted the story of the founding of the first Sunday school in Gloucester, England, in 1780.

Mission Leader Sails For Orient

Dr. A. L. Warnshuis, secretary of the International missionary council, is sailing from Seattle on Aug. 23 to study conditions in the far eastern mission field. Starting with conferences in Japan, especially relating to the Kingdom of God movement, Dr. Warnshuis will visit Korea, Japan, Shanghai, Canton, the Philippines and, if conditions permit, other parts of China.

Jesse Lyman Hurlbut Dies at 87

Dr. Jesse Lyman Hurlbut, long one of the best-known Sunday school workers in the world, died at Bloomfield, N. J., Aug. 3, at the age of 87. Dr. Hurlbut first came into national prominence when he joined with Dr. John H. Vincent, another minister of the Methodist church later made bishop, and one or two others to found the

Chautauqua assembly at Chautauqua, N. Y. Two years ago a movement was started to build a Hurlbut Memorial Com-

munity church at Chautauqua in honor of the veteran leader. For years Dr. Hurlbut served as editor of the Sunday school ma-

Special Correspondence from the Southwest

Waco, Texas, July 25.

A WEEK at the Palacio-by-the-sea, state B. Y. P. U. encampment, afforded a comparison with present attendance and that of twenty years ago, when this writer served on the locating committee. The assembly was the only one then conducted by Texas Baptists,

and it registered far more people than it does today, when there are at least a dozen strong sectional encampments, the better known being Woodlake for north Texas, Panhandle in Cita Canyon for northwest Texas, Alto Frio for southwest Texas, Leuders on the Brazos and Christoval on the Concho river for west Texas. A camp meeting of great significance is that now beginning at Paisano in the Davis mountains near Alpine, where Dr. S. J. Porter, pastor of First church, Washington, D. C., is the preacher this year. Other denominations do not attempt so many such gatherings. The Presbyterians center upon training for their young people during the summer at Kerrville, west of San Antonio; while the Methodists maintain very important meetings at Mt. Sequoyah, near Fayetteville, Arkansas, in the Ozarks, and the Disciples at Mertzon in west Texas.

To Free Methodists Of Brazil

By this time Bishop E. D. Mouzon and his commission for the establishment of an autonomous church in Brazil are on their way to South America, ready to execute the order of the Dallas general conference of the Southern Methodist church. At the same time Dr. George W. Truett, of Dallas, former president of the Southern Baptist convention; Dr. T. B. Ray, executive secretary of the foreign mission board, and Miss Kathleen Mallory, secretary of women's work, are in Brazil strengthening the Baptist stakes.

New President for Oklahoma School

Oklahoma Baptists are eagerly awaiting the arrival of Dr. W. C. Boone, pastor

First church, Roanoke, Va., who has accepted the presidency of Oklahoma Baptist university, Shawnee. He will be installed with elaborate exercises in which Dr. W. J. McGlothlin, president of the Southern Baptist convention and of Furman university, Greenville, S. C., and President L. R. Scarborough of the Southwestern seminary will be participants.

Fill Pulpits Left by New Bishops

In the shift made necessary by the election of two new bishops by the general conference in its Dallas meeting, two of the largest churches in Southern Methodism have new pastors. Succeeding Dr. Paul B. Kern, now bishop, Travis Park, San Antonio, has Dr. Cullom H. Booth. In place of Dr. A. Frank Smith, now bishop of Oklahoma and Missouri, First church, Houston, has Dr. Clovis Chapel, formerly of Memphis, Tenn.

College Presidents Visit Europe

Two university presidents are refreshing themselves across the seas this summer. President C. C. Seleckman is on the continent of Europe, and will bring back to his institution, Southern Methodist university, the results of conferences with church leaders abroad. Dr. S. P. Brooks of Baylor university is in Iceland and Norway, and when he returns he will be presented with a new \$350,000 dormitory for women given by members of the Baptist Women's Missionary Union of Texas, the funds being collected by Mrs. J. M. Dawson.

Clearing Up Church Lists

Pastor Wood of the First Christian church, Wichita Falls, announces the elimination of 175 names from his church roster because of non-residence. At the same time he finds that 129 have become members of other congregations without notifying First church. In the southwest the losses occasioned by removal are very serious for all the churches. Some better system of transfer is needed, or else a deepening of conviction upon the part of those who move on.

"Ma" Ferguson Essays A Comeback

In the heated Texas democratic primaries to be held tomorrow there are eleven candidates for governor, with a general concession that Mrs. Miriam A. Ferguson may be in the run-off. The effort to rally voters on the basis of the defection to Hoover in 1928 has failed signally. Nor could prohibition be made the issue, since Texans are pronouncedly in favor of enforcement, and no candidate pleading for modification could obtain a plurality of votes. The high candidate opposing Mrs. Ferguson is Ross Sterling of Houston, a millionaire publisher, who advocates a state system of paved roads by means of bonds.

JOSEPH MARTIN DAWSON.

Near All
The Large
Department
Stores

HOSPITALITY

PLUS

RATES
SINGLE \$3 to \$4
DOUBLE \$4 to \$6
ALL WITH BATH

The Home of Many Bishops and Clergymen
1000 Rooms of Solid Comfort and Homelike
Atmosphere

No charge for cot-bed or crib for third person in a room

PRINCE GEORGE HOTEL

28th Street, Near Fifth Avenue NEW YORK-

Alburn M. Gutterson, Mgr.

Just A Few Steps
From New York's
Noted
Churches

PERSONALITY

terial of his denomination, and his books, which were mainly simple re-tellings of biblical narratives for the use of study classes, sold in large quantities. His "Story of the Bible" is said still to be the most widely circulated children's book in its field in America.

Russian Lutheran Minister Sentenced

A Russian court recently sentenced Rev. Albert Koch, a Lutheran pastor from Grossliebental, near Odessa, in the Ukraine, to five years solitary confinement and three years exile. The pastor was accused of influencing peasants against the soviet authorities during the occupation of the Ukraine by German and Austrian troops in 1918, and of inducing peasants to sabotage the government's agrarian program during the past two years.

Catholic Church Anniversaries

Some 2,000 people gathered at Hastings, Minn., on June 29 to celebrate the 75th anniversary of the founding of the Church of the Guardian Angels. It is the oldest Catholic church in that part of Dakota county, and was the result of the religious services conducted by Father Augustine Ravoux, a French missionary, in 1853.

Seek Two Hours' Pay as Church Pledge

Officials of the Simpson Methodist church, Minneapolis, are asking members of that congregation to consider making two hours' pay the standard for their weekly gifts for support of the church. "Would this small amount of our God-given wage-earning power be too much to set aside for the church of Christ in the world?" asks an appeal sent out through the parish paper.

BRITISH TABLE TALK

(Continued from page 994.)

we had had our eyes opened, and we had seen what an unutterably godless thing war was and always must be. "Unless I entirely mistake the resolves of the young Christian men and women of today," Mr. Cosson went on, "they mean to follow up their repudiation of war by non-compliance in any war of the future." . . . The test match at Leeds ended in a draw. Much controversy has taken place upon the action of the English batsmen who appealed against the light. The decision of course rested with the umpires, whether or not the light is too bad, and they in this case decided that it was too bad. Most old cricketers will agree that on such a matter the umpires should act without any appeal; but it is foolish to blame the batsmen as though they had decided the matter. But thanks to our popular press these test matches are becoming too much of a good thing. Fancy seeing a poster up with the shocking news, "England in danger," and discovering that it was a question whether or not a game was to be won! . . . The names of the British delegates to the league assembly in September include those of Mr. Henderson, Mr. Graham, Lord Cecil, but not that of the prime minister who feels that he must have a proper holiday.

EDWARD SHILLITO.

Offer Prizes for Church Envelope Homilies

The Duplex Envelope company, of Richmond, Va., is offering 16 prizes totaling \$2,650 for short homilies suitable for printing on the church offering envelopes which the company manufactures. First prize is \$1,000. Details of the contest may be obtained from the company.

Dr. Fosdick's Sermons For Sale

The Riverside church, 630 West 122nd street, New York city, announces that it has available copies of ten sermons by Dr. Harry Emerson Fosdick, the pastor, which are for sale at 10 cents each. The newest titles are: "A little morality is a dangerous thing," "Pull yourself together," "Handicapped lives," and "The wrong way to build a church."

CANADIAN CORRESPONDENCE

(Continued from page 996.)

ing assurances and glowing promises made during the election. Both parties failed to treat unemployment with proper seriousness and the persistent effort of Mr. King to play with or belittle the subject did him no good. The Ontario premier, Hon. G. Howard Ferguson, flung his very popular and energetic personality into the conflict promising to win at least 16 seats from the liberals. It may be significant that his party advance was proportionately smaller in Ontario than in any other province except British Columbia. He sparkled and threw off hot sparks, but failed to impress. Yet he is still one of the outstanding persons in our political life.

ERNEST THOMAS.

BOOKS RECEIVED

The New Catholic Dictionary, compiled and edited by Conde B. Pallen and John J. Wynne. Universal Knowledge Foundation, \$10.00.
The Seeker, by Anna Appleby. Christopher, \$2.00.
A Pioneer of Old Superior, by Lillian Kimball Stewart. Christopher, \$2.25.
Every Man's Story of the New Testament, by A. Nairne. Macmillan, \$1.80.
Public Finance and Our Poverty, the Contribution of Public Finance to the Present Economic State of India, by J. C. Kumarappa, foreword by M. K. Gandhi. Navajivan Press, Ahmedabad, 2/6.
Jesus Prays, by Walter E. Bundy. Bobbs Merrill, \$1.50.
Exit, by Harold Bell Wright. Appleton, \$2.00.
A Mountain School, edited by O. Latham Hatcher. Garrett & Massie, \$2.00.
Rural Girls in the City for Work, by O. Latham Hatcher and others. Garrett & Massie, Richmond, Va., \$1.90.

Church Furniture Globecraft Shops

Since 1876
Fine church furniture, moderately priced.
Tell us your needs: Before you buy—compare!

Globe Furniture Mfg. Co.
19 PARK PLACE NORTHVILLE, MICH.

"Young married man trained in social service desires position as Director of Religious Education of some church. Address Box 593, R. F. D. 4, Bridgeport, Conn."

MODERN BOOKS that Qualify you for all PUBLIC SPEAKING Occasions—send for new catalog. The SPEAKERS LIBRARY, (Brightwood Station.) Washington, D. C.

Why nearly 1000 adult and young people's Bible classes are using

THE 20TH CENTURY QUARTERLY

5. Because it is vital, vigorous, red-blooded

This Quarterly is not built after the style of the quarterly of several years ago. It does not treat the Bible as a source of proof-texts: it takes the Bible truth and applies it to today's challenging problems—the problem of youth, the problem of the making over of the world after the Christ ideals. There is no old-fashioned "padding" in the Quarterly: every sentence counts for character-building and the making of a truly Christian world.

Covers International Uniform Lessons: For Intermediates, Seniors, Adults

SEVEN DEPARTMENT-SECTIONS ON EACH LESSON:

Clearing Up Difficult Points: HERBERT L. WILLETT, Jr.
At Grips With the Lesson: JAMES M. STIFLER
The Lesson Brought Down to Date: JOHN R. EWERS
The Social Note: SYDNEY STRONG
Pointers: ROY L. SMITH
The Lesson Forum: HELEN BARRETT MONTGOMERY
Prayer Thought: ERNEST BOURNER ALLEN

THOMAS CURTIS CLARK, Editor

Send for free sample copy, and plan to introduce the Quarterly in Your Class, Your School in the Autumn

Address The 20th Century Quarterly
440 S. Dearborn St., Chicago

"Interprets modern faith and experience"

HYMNS OF THE UNITED CHURCH

has been prepared in response to a deeply felt need of a collection of hymns adequately interpreting modern faith and experience. It was the belief of the editors that Christian worship of past days has lacked in vitality, and that one of the reasons for this has been the absence of reality in the hymns people have been asked to sing. On one hand, many churches have been singing hymns whose forms of literary expression belong to an earlier age, whose imagery it is difficult for our generation to grasp or to invest with meaning. The tunes used have been too often narrowly conventional and often monotonous. On the other hand, many congregations, in their endeavor to inject "life" into the singing, have been persuaded to adopt a type of song poetically inferior if not vulgar, and musically hollow or thin.

The degree of impoverishment suffered by both these classes of churches only he knows who is acquainted with the rich treasures of praise and aspiration scattered like grains of gold through the whole range of Christian hymnody.

HYMNS OF THE UNITED CHURCH, edited by Charles Clayton Morrison and Herbert L. Willett, brings together the hymns that have established themselves in the affections of the living Church of Christ, and to these have been added less familiar or newer hymns sounding the modern note effectively and musically. Hymns of all creeds are here, and all these hymns echo with the one faith of the living Christ.

In two bindings: Cloth and half-leather. Write for returnable sample, and consider this Hymnal for adoption in your church this Autumn.

One of the vital hymns included in this hymnal

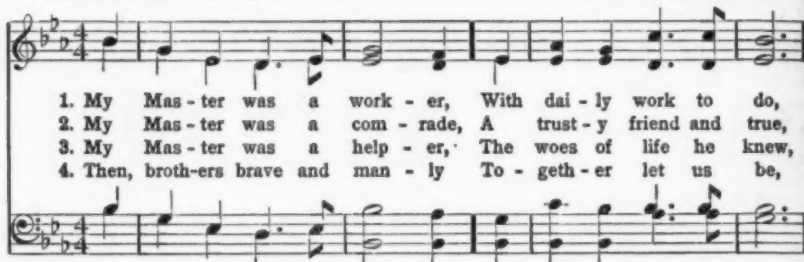
161

HUMAN SERVICE AND BROTHERHOOD

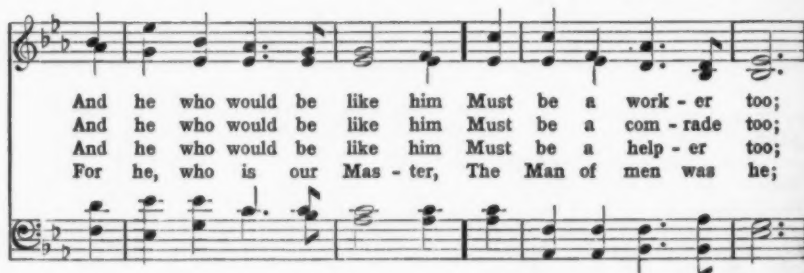
SEASONS 7, 6, 7, 6. D.

WILLIAM GEORGE TARRANT, (1853—)

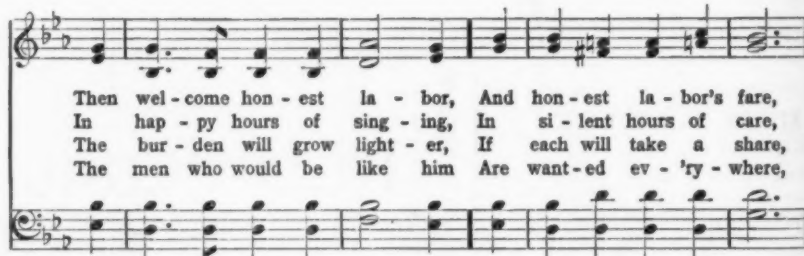
Arr. from MENDELSSOHN, 1840



1. My Mas - ter was a work - er, With dai - ly work to do,
2. My Mas - ter was a com - rade, A trust - y friend and true,
3. My Mas - ter was a help - er, The woes of life he knew,
4. Then, broth - ers brave and man - ly To - geth - er let us be,



And he who would be like him Must be a work - er too;
And he who would be like him Must be a com - rade too;
And he who would be like him Must be a help - er too;
For he, who is our Mas - ter, The Man of men was he;



Then wel - come hon - est la - bor, And hon - est la - bor's fare,
In hap - py hours of sing - ing, In si - lent hours of care,
The bur - den will grow light - er, If each will take a share,
The men who would be like him Are want - ed ev - 'ry - where,



For where there is a work - er, The Mas - ter's man is there.
Where goes a loy - al com - rade, The Mas - ter's man is there.
And where there is a help - er The Mas - ter's man is there.
And where they love each oth - er The Mas - ter's men are there. A - men.

143

THE CHRISTIAN CENTURY PRESS « 440 South Dearborn Street » CHICAGO

//

OOD



e,
w,
,



;
;
;
;
;



,
,
e,
e,
.



men.



is the
hymns
of the

GO

ISSUE 34